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JULY, 1953

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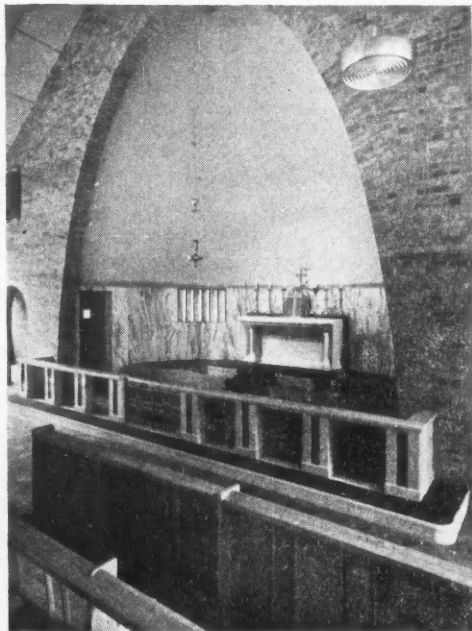


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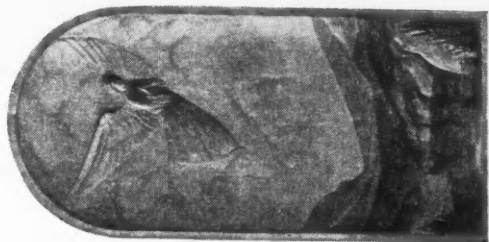
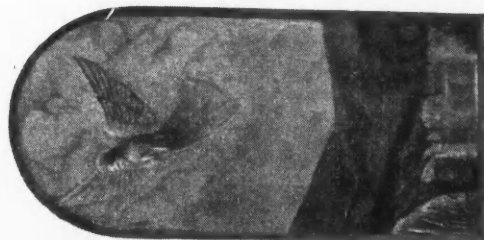
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The CLERGY REVIEW

NEW SERIES VOL. XXXVIII No. 7 JULY 1953

FEDERATION IN BRITISH CENTRAL AFRICA

THE War of Independence gave the American colonies their freedom, but it failed to give the young American States the union necessary for efficient co-operation, economically and politically. Financial chaos; strained relations between neighbouring states; weakness of individual states in dealing with the Old Powers; dangerous handling of racial problems by some, to the danger of all; different approach to the settlement of new land, all these drove the delegates to the Constitutional Convention, meeting in Philadelphia in 1787, to cast aside the inefficient Articles of Federation and to render "the Constitution of the Federal Government adequate to the exigencies of the Union."¹

In British Central Africa of today, as in the America of the eighteenth century, it is the pressure of practical problems that urges towards some form of closer association between the two Rhodesias and Nyasaland.

Here are three British Territories, economically and politically vulnerable in their separate existence, that could find strength in pooling material resources and combining political power.

Small *Nyasaland*, inaccessible, dangerously dependent on its agricultural products, such as cotton, tobacco, tea, sisal and coffee, providing only a narrow margin between exports and imports. In adverse conditions such a situation easily develops into a nightmare and it *may* lead to a national catastrophe. Great Britain's (at times frantic) efforts to balance its trade after the war will convince anybody of the seriousness of such a position for any country.

The native policy of Nyasaland differs considerably from the segregationism followed in Southern Rhodesia and South Africa. Instead of driving Africans into overcrowded reserves, farm workers can settle with secure tenancy on the estates where

¹ *History of the United States*, by Nevins and Commager, p. 124.

they work. The criticism of the reserves system in the Nyasaland Land Report 1920, quoted with warm approval by Professor Macmillan in his *Africa Emergent*, is worth mentioning here: "We believe that the institution of reserves, by which we mean the collection of large numbers of natives in defined areas, would be an unwarrantable interference with the free occupation by the people of their native land, and would be in addition unsuitable to their mode of life. We believe that the experience of other countries tends to show that reserves become centres of bad behaviour and sloth."

Southern Rhodesia with by far the biggest European population of the three, and in African Colonial History its relatively old tradition of self-government (since 1923), has greater economic variety than either Nyasaland or Northern Rhodesia. But it is the Land policy of Southern Rhodesia, consciously working for the separate development of White and Native areas, that is largely responsible for the opposition to Federation amongst Africans in the other two territories.

Northern Rhodesia's economy is predominantly dependent on the export of copper products. In 1950 exports reached the record figure of £50 million, copper accounting for 86 per cent. of that total, creating thus a favourable balance of trade of £23 million. But this unprecedented prosperity is due in large measure to abnormal demands for copper. Too great a dependence on a single product remains a dangerous basis for the economy of a country. The West Indian sugar islands have become a classic example in this respect.

In Northern Rhodesia it is realized by many that the prosperity of the country is one and depends on the co-operation of all races; consequently its land policy differs from that of Southern Rhodesia and comes closer to that of Nyasaland. Especially in the last years, partnership between Africans and Europeans, although not yet clearly defined, has found many advocates here.

In discussing Federation it must not be forgotten that the three parties are equal neither in stature nor in status. In 1946 Nyasaland had about 2000 Europeans, Northern Rhodesia had ten times this figure, while Southern Rhodesia had again at least four times as many as Northern Rhodesia. The biggest

African population is found in Nyasaland, about two millions, against more than 15 million in both Northern and Southern Rhodesia. People of other than European or African races outnumber the Europeans in Nyasaland, while in the two Rhodesias they form only about one-tenth of the population. The after-war years have seen a big increase in the European element; for instance, in 1950 Northern Rhodesia had already more than 36,000 Europeans, while the increase of African population figures over the same years is negligible.

The importance of these figures lies in the different proportions of Europeans and Africans in the three territories, with a consequently different approach to their respective native problems, while the differences in European population inevitably give a greater influence on Federal policy to the territory with the biggest number of Europeans. In the "Draft Federal Scheme" prepared by a conference held in London in April and May 1952 (Her Majesty's Stationery Office, Cmd. 8573) it is proposed to distribute 26 seats for Elected Members of the Federal Assembly as follows: 14 to Southern Rhodesia, 8 to Northern Rhodesia and 4 to Nyasaland. It is clear that in Federal business Southern Rhodesia will occupy the place of the senior partner in the firm. This is the more significant as it is Southern Rhodesia's native policy which is one of the main reasons why Africans in the other territories object to Federation. True, "the territorial legislatures retain control of those matters which most closely concern the daily life of the African population" (Draft Federal Scheme), but in a close federation it seems unavoidable that Federal trends and territorial policy of the most important member should influence the whole. Against this it is said that Southern Rhodesia's Prime Minister, Sir Godfrey Huggins, has in recent times changed his views on native policy in a direction more approaching that of the other two. Nobody need question the sincerity of Sir Godfrey, but what politician would deny him the right to change again?

Another factor which may increase Southern Rhodesia's influence in the Federal Legislature is its higher political status. It obtained self-government in 1923, whereas Nyasaland and Northern Rhodesia are still and under Federation will continue to be colonies, at least for some time.

So much about the relative position of the three countries concerned. The reasons which the Draft Federal Scheme advances in favour of Federation are mainly economical, and it seems undeniable that the three territories would gain in strength by greater variety of economic activity, and that many questions can be dealt with more efficiently on a federal basis. Railways, roads, aviation; institutes for higher education; expensive electric schemes, too big an undertaking for a single country, would become possible if all worked together, or if existing already could be considerably improved. It is interesting to note that the Draft Federal Scheme proposes that "all subjects not specifically allotted to the Federal Legislature remain the responsibilities of the Territories", following in this the example of the American Constitution.

Apart from economic reasons for Federation, there are political ones, although the latter are not voiced so loudly in official quarters. Politically, a strong united British *bloc* at one of the vital international crossroads of the African Continent would be of great value to the British Empire and its Allies in a future war. Great Britain is the more keen on strengthening the British character of this part of her empire, as it is not such a fantastic possibility that the Union of South Africa may one day cut its connexion with the British Crown.

A powerful British-orientated federation could also deal more effectively with a too insistent immigration from South Africa. The Draft Federal Scheme puts immigration as one of the first matters on the Exclusive Federal Legislative List.

Finally the conscious building up of large political units fits better in the modern development of international relations than the perpetuation of small narrowly based colonies. The quick rise to power of the American Federation has certainly influenced political thinking outside the U.S.A.

Of all the forms a closer association between the two Rhodesias and Nyasaland could take, a strong federation has emerged in post-war discussions as the one most likely to succeed in winning enough support, in Central Africa as well as in Great Britain, to be carried through.

DIFFERENT FORMS OF ASSOCIATION

At one time Amalgamation found many supporters in Southern Rhodesia, but much opposition from Africans elsewhere, who, quite understandably, refused to see Southern Rhodesia's native policy applied to them.

A proposal to create separate White and African states has been put forward. Last year when Partnership between Africans and Europeans was stressed so much, a group of Africans rejected this in favour of African domination. A completely new grouping of British territories in South, Central and East Africa has also been proposed: Southern Rhodesia with the Union of South Africa, and the Northern colonies with a federated East Africa. This last proposal has at least the advantage of providing both groups with their own outlets to the sea, for even federated, the central territories will be at the mercy of others for their connexions with seaports.

Seeing, however, the agitation caused by any plan for closer association, one wonders why another way, so suitable to British abhorrence of precise definition of political realities, has not been followed. Would it not have been possible to realize efficient co-operation and even unification on several important points by creating interterritorial bodies empowered to deal authoritatively with matters entrusted to them, without changing the whole political structure? A tentative step in this direction was made in 1945, when the Central African Council, comprising the Governors and Government officials of all three territories, was erected; but this body was and remained purely consultative and soon exhausted its possibilities. It had no power to do anything. Why not follow the example of British East Africa, where a conference of the Governors of Kenya, Uganda and Tanganyika Territory has gradually developed into an East Africa High Commission with effective control of several important services? In East Africa the thorny problem of closer union and its legal definition has been left aside for the time being, while the High Commission and the East African Central Legislative Assembly get on with the work. Real co-operation can be assured wherever it is to the advantage of all. The political formulation of the growing unity can wait until that

unity has reached maturity. Is it wise to force reality to conform to a pre-set pattern which may be unpalatable to many?

Whatever the merits of these different proposals, Federation is at present the most popular candidate in British settlers' circles. If the question was theirs to decide Federation might have materialized already, or would only await the settlement of minor details, such for instance as an equitable merging of the three national debts, which per head of European population differ considerably in the three territories. The ultimate decision however rests with the British Parliament, for Northern Rhodesia and Nyasaland are still under the control of the Colonial Office and Southern Rhodesia has not yet reached full dominion status.

The main obstacle to an all-round satisfactory arrangement is the Native Question. Policies in the three territories differ considerably, and there is as yet no general agreement that Federation would do full justice to African interests. Another question on which politicians are not keen to commit themselves is whether Federation should be imposed if the majority of the Africans is against it. And here arises a new difficulty. How can African opinion be ascertained? It is not enough to get the opinion of Africans organized in various associations; they are after all only a minority. But how to get a representative view of the Africans dispersed in the innumerable bush villages? Once an opinion is asked, it must of course be brought into the reckoning, otherwise it would have been fairer not to ask at all.

If an adverse opinion is given, it is too cheap a way out to say that the people do not know what is good for them. If one is honestly convinced that the people do not know that, then one should not ask for their opinion. Neither does the statement of a Minister of State for Colonies—on a flying visit to Central Africa—that many Africans who are for Federation are afraid to speak out sound very impressive. Even if this is true, there still remain those who in considerable numbers do speak against it.

European opinion is of course easier to gauge, as it is more articulate; but here another difficulty crops up. Much of the propaganda for Federation comes from Government officials.

To this it can be objected that the Government should limit itself to giving information, but should abstain from active propaganda, as it should equally represent pro-Federation Europeans and anti-Federation Africans. Of the Europeans who are against Federation the Boers who have come from the Union of South Africa are the most conspicuous.

Outside the territories concerned there is opposition too. South Africa's Nationalist Party headed by Malan has little sympathy for Federation as leading to the creation of a powerful *bloc* in a part of the world which it regards more or less as its "sphere of influence", to use an old phrase dear to contending colonial powers. Moreover, to have next door a native policy differing from one's own is not only an implied criticism—people with dictatorial leanings are known to detest any kind of criticism—but may also lead to unfavourable comparisons and encourage ambitions which South Africa is in no mood to fulfil.

In Great Britain opposition to Federation comes from a comparatively small number of Africans living there and from Fabians, inheritors of Shaw and Sydney Webb, and some Left-wingers of the Labour Party. Most Conservatives and the majority of Labour are for Federation. One of the first declarations which Mr Attlee, leader of the Labour Party, made on his arrival in Rhodesia last summer (1952) was to assure the Press that Labour was committed to Federation.

Apart, then, from the difficulty of ascertaining accurately African opinion, it is easy to see that the Africans of the Northern colonies are not very anxious to see the native policy of Southern Rhodesia applied to them. To counter this opposition the Draft Federal Scheme has put Land policy and Native Administration outside the power of the Federal Government, and a whole chapter is devoted to the African Affairs Board, whose business it will be to safeguard African interests and to object against measures which the Board deems contrary to African interests. With some irony, one might say that, if in the event of Federation such an elaborate Board is necessary, the danger to African interest arising out of Federation is not purely imaginary.

Unfortunately, the example of South Africa's Malan, trying

to do away with the solemnly entrenched clauses of the Act of Union, regulating the voting rights of Coloureds, in a manner condemned as unconstitutional by the Union's Supreme Court, argues only too eloquently the insecurity of solemn safeguards. Supposing the most perfect goodwill of present legislators, anti-Federationists can always point to the example of South Africa where the safeguards for the rights of Coloured voters were provided by an Act of the Parliament at Westminster, and where these same safeguards are set aside by the legislation of an independent Dominion. And what indeed is more probable than that the dominion status, hitherto denied to three separate territories, will in the near future be granted to a powerful, rapidly progressing Central African Federation? In a conflict between White and African interests public opinion in Great Britain might be a more equitable arbiter than Europeans on the spot, although there is a danger that a far-away public opinion, honest in its disinterestedness, might be lacking in the knowledge of local circumstances necessary to make an honest judgement wise. It would certainly not be the first time in Colonial history that the men on the spot reproached the Colonial Office with lack of realism.

Such, however, is the complexity of the situation that permanent supervision by the Colonial Office in London, with the implied negation of dominion status, might ward off one danger while opening the door wider to another: too great an influence in the Central African territories of the Union of South Africa. Most Africans would fear domination by South Africa more than any native policy at present in force in either the Rhodesias or Nyasaland.

The wealthy Union of South Africa, controlling nearly all railway termini and ports, vital to the landlocked Central Territories, would be a formidable adversary for any one of the separate colonies. Even with South Africa still a member of the British Commonwealth family, it might put too great a strain on the family relations if the Mother of all Parliaments were to formulate and direct from Westminster a policy designed to call a halt to the ambitions of South Africa in the direction of the Equator. A powerful *bloc* on the spot will be a better barricade than gentle remonstrances from London.

Does this mean that Federation will *necessarily* harm African interests?

That is not the case. For one thing, if Federation increases the economic power of the federated states, then the share of total income which can be devoted to African welfare can be increased proportionately. Schools, hospitals, dispensaries and social services have to be paid somehow; the more prosperous the community the greater the possibilities.

But it is a grave mistake to see the whole question as primarily an economic one. The modern history of Africa is the record of the contact between two widely different worlds: European and African; Christian and pagan; a highly technical and a primitive society; a money economy and a still largely natural economy; but whatever opposing aspects are stressed in a particular context, *the fundamental problem is human*: the contact between man and man as such. To guide the development of this contact it may be helpful to use the latest results of psychological and anthropological research, or to take into account the lessons which the failures or successes of similar contacts in other parts of the world provide. But all these will be of no avail if it is forgotten that the first law governing all human relationships is God's Law: "Thou shalt love thy neighbour as thyself."

There is no doubt that the successful development of these territories—not only measured in production and export totals, but in the happiness and fullness of life of all people who live and work here—depends ultimately on the way in which the relationship between Black and White develops. Many realize of course that the copper mines of Northern Rhodesia need European as well as African labour to be worked, but it is not realized enough that in a country where different races have made their homes there must be a mutual appreciation on a deeper level than the superficial economic one. They must esteem one another in their common humanity and respect that dignity shared by all alike, of being created to the image and likeness of God.

This is not getting away from the real problem, on the solution of which the success of any plan for the development of a plural African society depends; on the contrary this goes straight

to the heart of the matter. Now that the time has come to consider far-reaching changes in the constitutions of the three territories, all homes of different races, it is imperative for all concerned to examine before God whether there is in the relations with those of a different race no unchristian contempt, that overlooks our common origin and fastens itself on to accidental differences.

Now is the time to stress in public and private life that the only way in which co-operation between different races in any field can be made fruitful in human happiness is by establishing racial relations on a sincere recognition of the fact that God created all equal in the dignity of His own image. If this recognition is real—and the test of its reality must be its practice—then these countries will have secured the essential condition on which will depend whether greater efficiency in the exploitation of the wealth of this part of the world is to result in deeper happiness for all.

The fulfilment of this condition does not depend only on the justice of the laws of the country, but even more on the daily contact in all spheres between men of different colour. Wherever Black and White meet a sincere spirit of mutual respect and goodwill must imbue their relations. These daily contacts will prove whether partnership is a reality or only a convenient but empty decoration of political platforms. In Abraham Lincoln's words, this is the occasion "to test whether this nation is conceived in liberty and dedicated to the proposition that all men are created equal".

Let nobody imagine that this is a challenge to one race only, for charity is mutual. Europeans must strive to combat that senseless feeling of racial superiority to which it is so easy to succumb. Africans must overcome their distrust and open their eyes to the good that has been accomplished, realizing that it is no disloyalty to their own race if they recognize the good done by others.

One can draw a parallel between European-African relations and the relations between the privileged classes and the proletariat in Europe; for both are between different groupings of human society, one privileged, the other all too often under-privileged. The aim of society must be to let all share, not only in a just measure but in a measure meted out by

charity, in the benefits of the common effort. It is not the creation of wealth, but its distribution which in Capitalism is defective, bringing misery to the many and unsocial wealth to the few.

What was the fundamental reason for this disorder? The two classes were opposed and failed to treat one another as children of a common Father. The inhumanity of treating men "like chattels to make money by, or to look upon them as merely so much muscle of physical strength",¹ was responsible for the hatred that had grown between the classes. The struggle for economic supremacy of one class over another; the desire for domination, these will make for cruelty and harshness between different members of one society.

"Mutual relations between capital and labour must be determined according to the laws of strictest justice, supported, however, by Christian charity."² Replace "capital and labour" by "Europeans and Africans", and this statement of the papal encyclical will be just as true. Nobody can build a strong house unless the foundations are well laid; no statesmen or economists can build the house of state well, unless they build on the foundations on which alone human relations can safely be based: the law of God, and that law is Charity. Let nobody pretend that this law has nothing to do with practical politics, or that economic *force-majeure* makes its application unfeasible; that would amount to saying that a little human cleverness is worth more than God's wisdom.

Federation on the purely political level is of course no concern of the missionaries as such, for the Church claims as its own the spiritual, and the material only in so far as it is necessary for man's spiritual aim in life. Neither the official promoters of Federation nor its antagonists can expect an official pronouncement from the ecclesiastical authorities for or against Federation. But at all times it is the proper work of the Church to remind people of God's law; to uphold its wisdom and to urge its practical application in human affairs. Whether Federation comes or not, the Church will continue its work in this part of Africa.

Will its work be more difficult or easier under a Federal Government? If Federation heightens the tension between the

¹ *Rerum Novarum*, §16.

² *Quadragesimo Anno*, §110.

ances then the Church would find its work hampered by an atmosphere which in itself would be uncongenial to the peaceful advance of Christianity. If Federation utilizes its chances to better race-relations then the Church will find that the good seed of the Gospel will yield fruit more abundantly.

Will the official relations between Government and Church be more profitable for the good of the community than if they were only with the separate territorial governments? It is hard to foresee this. Much depends on written laws; more on the spirit in which they are applied. In many cases business between the missions and government will probably continue to be more with the territorial than with the federal government.

For some questions the missions will have to deal with the federal government. For instance, higher education for Africans will be a federal matter. It is evident that the Catholic missions, by divine right, as well as by right of what they have done for African education in these territories, must be allowed to take their part in and make their influence felt on any schemes that may be started to advance African education to a higher level. A Commission has been composed to report on higher education for Africans to the three separate governments, but no doubt the recommendations of that Commission will be studied closely by the federal government, and it is to be hoped that Catholic education authorities will have ample opportunity to make their recommendations to the Commission.

If an official pronouncement of the ecclesiastical authorities is not to be expected, does this mean that missionaries are not interested in the whole question? Certainly not. It affects the welfare of their adopted countries, and, more important, it affects the relations between Africans and Europeans for better or for worse, depending on whether statesmen as well as ordinary people will have the courage to implement a positive Christian policy, or whether they will be guided by shortsighted expediency into the misery of an unchristian society.

If Federation were to result in bad relations between the different races Africans might be tempted to include the missions in their hatred of all that is White. It is not wise to see behind *all* opposition to Federation communist-inspired agitators, but it might well be that communist agents would seize on a

worsening of race-relations as a welcome opportunity to stir up trouble in general, lumping missionaries with all the other "enemies of the people".

Here again we can draw the parallel between social conditions in Europe and race-relations in a plural society. In Europe Communism thrives wherever one class tries to enrich itself at the expense of the other. The weapons of Communism in their fight against all too often unjustifiable inequalities are hatred and class-warfare, destroying in the process the personal dignity of those whom they pretend to save. The remedies of the Church are the putting into practice of God's Law of universal love, bringing different classes of human society together in mutual respect, safeguarding the personal and immutable rights of every individual, whatever his social position.

Here in Africa it is possible to build a society on opposition between races; building up fear and the consequent desire to suppress, in the one; fostering hatred with its craving to destroy, in the other. It is also possible to work in harmony, for the common good of all, provided every man, whatever his race or colour, is recognized as the living, if obscure, image of God, deriving his rights and dignity from his divine origin. To such a society Pope Pius XI applied St Paul's words concerning the Mystical Body of Christ: "On Him all the Body depends; it is organized by each contact with the source, and thus each limb receiving the active power it needs, it achieves its natural growth, building itself up through Charity."¹

In the light of the fundamental opposition between Communism and the rest of the world, it is more urgent than ever before in history to pursue a policy of positive Christianity. In the past colonial development was too often left to the inspiration of the moment; contacts between Europeans and the mass of Africans were then comparatively few. Now with increasing industrialization, growing political consciousness of many Africans, and proposed important political changes in Central Africa, it is vital that the closer association between the different territories and the closer contact between different races take place in the only right spirit: the spirit of Charity.

L. BRULS

¹ Eph. iv, 16; quoted in *Quadragesimo Anno*.

DOCTRINAL AUTHORITY AND FREEDOM OF THE SPIRIT¹

A SAYING of William George Ward is notorious: "I should like a new papal Bull every morning with my *Times* at breakfast".² It would be hardly fair to take a conversational remark of this forcible theologian too seriously; yet there is sensed underneath the hyperbole a general attitude to doctrinal authority from which thinkers, even Catholic, instinctively recoil. It seems to involve the exaltation of the role of authority almost to the suppression of individual thought. By contrast, the attitude of Newman, his contemporary, evokes in us a sympathetic response. In the last chapter of the *Apologia*, after professing in clear terms his absolute submission to the authority of the Church, he goes on to declare and explain that this doctrinal power does not suppress but only controls the activities of reason.

"St Paul says in one place," he writes, "that his Apostolical power is given him to edification, and not to destruction. There can be no better account of the Infallibility of the Church. It is a supply for a need, and it does not go beyond that need. Its object is, and its effect also, not to enfeeble the freedom or vigour of human thought in religious speculation, but to resist and control its extravagance."³

Unlike Ward, he had a keen perception of the necessary function, both in the past and in the present, of individual thinkers in the Church.

"The simple question is," he remarks, "whether authority has so acted upon the reason of individuals, that they can have no opinion of their own, and have but an alternative of slavish superstition or secret rebellion of heart; and I think the whole history of theology puts an absolute negative upon such a supposition. It is hardly necessary to argue out so plain a point. It is

¹ A paper read at the Conference of Ecclesiastical Studies, Easter week, 1953.

² Cf. Wilfrid Ward, *William George Ward and the Catholic Revival*, p. 14.

³ Longmans ed., 1902, p. 253.

individuals, and not the Holy See, that have taken the initiative, and given the lead to the Catholic mind in theological inquiry."¹

Perhaps Newman saw the teaching office of the Church in too negative a light, but his reaction was healthy; and sound also was his sense of the importance of a true though limited freedom of spirit. It must indeed be freely admitted that to keep a balanced outlook in this matter is not easy. A recognition that the presence of authority in the field of thought creates certain problems, theoretical and psychological, detracts not a whit from full allegiance to that doctrinal power placed by Christ in his Church. Father Levie in his valuable book *Sous les yeux de l'incroyant*² has treated the question with some finesse from the psychological aspect. My scope here is much more limited. I wish to take simply one of the theoretical points in the subject, but one that has strong practical repercussions. How far does the non-infallible part of the Church's teaching command our assent? It is not difficult to see that the acceptance of an infallible authoritative declaration does not hinder but rather frees our speculative activity. An obligatory assent, however, to a statement that by the very hypothesis may be erroneous does seem at first sight a shackle, impeding the proper and necessary freedom and sincerity without which the human mind is denied fruitful activity. What assent then does the Church demand from us in regard to her non-infallible utterances?

A practical handling of the problem cannot treat this question merely in the abstract; it must take account of the meaning it normally bears in the mind of the inquirer. This necessitates a rather indirect approach. The question is inevitably coloured by the view taken of infallibility itself; and what must first be decided is when the teaching of the Church lacks infallible authority. It is not so easy to determine this as it appears to be at a first glance; hence the need to analyse the point at some length.

We are accustomed well enough to the distinction between the solemn and the ordinary *magisterium* of the Church. The

¹ Ibid., pp. 264-5.

² Paris, 1946.

division is between two different ways in which the Church may exercise her teaching authority. Sometimes she teaches by a solemn and extraordinary act, as through an œcumenical council, or by an *ex cathedra* decree of the Pope. But these acts are rare; and the doctrinal mission of the Church is carried on continually by more ordinary means. The bishops exercise their ordinary teaching office throughout the Church in a variety of ways; and the universal Church is often addressed by the Holy Father by personal allocutions and encyclicals, or through the instrumentality of his Sacred Congregations. All this makes up the day-to-day ordinary teaching of the Church. It is, however, important to observe that this division between solemn and ordinary *magisterium* does not coincide with the other well-known division into the infallible teaching of the Church and the teaching emanating from what is termed her authority of doctrinal providence, which is not stamped with infallibility. Not all that is contained in a document coming from the solemn *magisterium* is infallible; any manual will tell us that it is necessary to determine precisely the part on which the intention of teaching infallibly falls. Yet it would be highly confusing to call the non-infallible section of such a solemn document an ordinary exercise of teaching power. Again, it would be untrue to say that the Church in the ordinary exercise of her teaching office is never infallible. The Vatican Council declares that a truth taught as revealed by the ordinary and universal *magisterium* of the Church must be accepted by an assent of divine and catholic faith;¹ in other words a truth so taught becomes a dogma of faith, and this beyond a doubt implies that it is taught with infallible authority. The adjective "universal" is added to characterize the ordinary *magisterium* in this context, since it is clear that only universal teaching is infallible. Individual bishops addressing their respective dioceses are not severally infallible; the infallibility resides in the episcopate as constituting a college under the primacy of the Roman Pontiff. So far, everything is fairly straightforward. The solemn exercise of doctrinal authority obviously includes an infallible declaration. A truth may also be taught infallibly by the ordinary and universal *magisterium* exercised by the bishops as a body

¹ Cf. Denzinger, 1792.

throughout the Church. It is now that a further question suggests itself, one more relevant to the theme proposed, but containing greater difficulty.

The ordinary teaching activity of the Church includes personal acts of the Holy Father by which he addresses the universal Church. Can such acts bear the weight of infallible authority? The question should perhaps be made more precise. The Pope is not restricted to any particular form of document when he decides to teach by a solemn definition. Bulls, encyclicals, apostolic letters, and so on may all be the vehicles of such an *ex cathedra* definition; though, generally speaking, he does not in fact make use of encyclicals in this way. The point at issue, however, concerns such documents when they do not contain a solemn definition, and when they are considered as expressions of his ordinary teaching authority. Now I think that one must admit that the Pope may teach infallibly even in his ordinary *magisterium*. It seems to me that, if one denies this, it becomes difficult, indeed impossible, to give a logical and consistent account of the *magisterium* of the Church.

The subjects possessing the authoritative doctrinal power given to the Church are the Pope and the college of bishops. These do not form two adequately or completely distinct subjects, because the college of bishops must include the Pope as its head. It would also appear from a consideration of these two organs of authoritative teaching that the Roman Pontiff alone is the immediate subject of infallibility. This technical phrase needs to be carefully understood. It does not mean that the Pope alone possesses an authentic teaching power, nor that the assistance of the Holy Spirit preserving the *ecclesia docens* from error is given to him alone. What it does assert is that, while the infallibility of the Pope depends for its objective norm directly on God's revealed word—known of course mediately through the sources of revelation—the infallibility of the bishops presupposes in its exercise the further norm or rule of papal teaching. In other words the bishops must teach as guided by the Pope. The point is most clearly illustrated in regard to solemn teaching. When the bishops gather in an œcumenical council, they must be guided in their teaching by the Pope, Vol. xxxviii

and the authority of their doctrine is dependent on papal confirmation. It follows at once that this is likewise true of the ordinary *magisterium*, which differs from the solemn not in nature but in mode of exercise. Papal teaching must then be the norm of the ordinary *magisterium* of the Church—a truth that is abundantly verified in practice. Now if, as was noted above, the ordinary teaching of the Church may be weighted with infallible authority, the same must be said of the norm or rule that governs it. It is not sufficient to say that the norm is merely the previous solemn teaching of Pope or council. That would necessarily limit the infallibility of the ordinary teaching to truths already defined; whereas it is beyond doubt that truths are infallibly taught in the Church, before any solemn definition has been made.

It is maintained, therefore, that the Pope may teach infallibly even when he does not use the fullest degree of his power in a solemn *ex cathedra* definition. Since this teaching sometimes surprises, it may be wise to indicate that it is not merely my personal opinion. Dublanchy in his article on infallibility in the *Dictionnaire de théologie catholique*¹ admits that the Pope's ordinary teaching may have infallible authority. Before him, Michel, speaking of papal documents that have not the character of *ex cathedra* definitions, said that it appeared to him beyond doubt that infallibility may guarantee such doctrinal statements, though he did not press the point.² Billot, with the example of modern papal encyclicals particularly in mind, declares that undoubtedly the Pope is infallible in such documents addressed to the universal Church, although it is not a question of *ex cathedra* definitions in the sense of the Vatican canon.³ The same teaching is found in several of the manuals; Tanqueray is the clearest on the point I have seen.⁴ I prefer, however, to be noncommittal on the doctrinal status of the assertion. The Vatican Council says nothing either one way or the other. Moreover, this subject is bedevilled with confused terminology, and it would require a magistral thesis to compare and contrast the different approaches in the several authors.

¹ D.T.C., s.v. *Infailibilité*, c. 1705.

² *Revue pratique d'apologétique*, 25 (1915), pp. 730-2.

³ *De Ecclesia Christi*, ed. 5a., I., p. 656.

⁴ *Synopsis theologiae dogmaticae*, ed. 26a., I., n. 947.

The main attraction of the assertion to me is that it seems to provide the only consistent way of expounding the nature of the teaching authority of the Church.

To say that the Pope may teach infallibly in his ordinary doctrinal statements is not to claim that he always so teaches. The assertion is not in fact so excessive as some at first may think. It is now necessary to determine carefully the various criteria that must be used when distinguishing the infallible from the non-infallible statements.

All decrees of the Sacred Congregation that have been approved only *in forma communi* may at once be excluded from the sphere of infallible teaching; I include under the heading of Sacred Congregations such bodies as the Pontifical Biblical Commission. The Pope may approve decrees coming from the Roman Curia in a twofold way. When they are approved *in forma communi*, they retain their status as decrees of a Congregation. If they are sanctioned *in forma specifica*—a rarer occurrence—the Pope makes them his own in such a way that they virtually cease to be decrees of a Congregation and become personal papal acts. Decrees approved in this way are thus to be equated in authority with his other personal acts and considered accordingly. Infallibility never belongs to a decree ratified *in forma communi*, because it can never be delegated. Another point also may be noted at the very outset of the inquiry. Personal papal acts themselves must be directed in some way to the universal Church before the question of infallibility even arises. The *charisma* of infallibility belongs to the Pope only as Supreme Pastor; in other words to his universal teaching, whether solemn or ordinary.

It is a considerable help to a right approach to ordinary papal documents to be aware of the general characteristics that are found in all the ordinary teaching of the Church. For the most part, this is less clear and precise than the solemn. It would therefore be wrong to expect to press the actual wording too closely. Very often a truth is quite certainly taught, and yet at the same time the details of its formulation may have only the authority of a theological elaboration, until such time as some of them at least have been confirmed by further teaching or by a solemn definition. The lack of distinctness that

is a feature of the ordinary teaching is the reason why a truth may have to be taught in it over a long period before it clearly emerges to view as certainly proposed for our belief. This is what is in the minds of theologians when they say that, although *de jure* the teaching of the ordinary and universal *magisterium* is sufficient to make a truth a dogma of faith, *de facto* it often requires an intervention of the solemn *magisterium* before it is regarded as such in practice. In short then, the continuity or the repetition in the teaching of a truth is more important in judging the ordinary teaching of the Church than is the exact wording of a single utterance.

Against this necessary background, it is now possible to state the general principle that the ordinary and universal *magisterium*, including personal papal acts addressed to the whole Church, is infallible when it proposes with certainty some truth as revealed or as connected with the deposit of faith; or in other words whenever it presents a truth as an obligatory object of our belief. I must prescind here from the controversy concerning ecclesiastical faith and simply recall the familiar distinction between the primary and secondary objects of infallibility. Infallible teaching embraces formally revealed truths and truths connected with these in the ways expounded by theologians. To repeat then the assertion: if it is certain that the Pope is teaching the universal Church that a given truth must be believed because it is revealed or connected with the deposit of faith, then he is teaching infallibly. This is so even outside the instance of a solemn definition; it is verified when the document is one of the ordinary *magisterium*, as is the fact with modern papal encyclicals.

I have already suggested that the documents of the ordinary *magisterium* must be handled somewhat differently from those of the solemn. This difference in approach is necessary because of the different character of the documents concerned. The wording of solemn decrees is more careful and more exact. Further, the background of these decrees is often well known, so that the points directly intended in them can be distinguished with fair ease. They have a formal and well-worn style analogous to that found in laws; their interpretation can therefore proceed according to clear-cut methods. On the other hand,

documents such as encyclicals are less theoretical and less formal in nature; their purpose is more directly practical. Their composition is governed by a variety of different intentions. They are issued not only to pass doctrinal judgments, but also, on the basis of accepted doctrine, to exhort, to encourage, to admonish, or to set forth some practical lessons. It is only, however, when the Pope manifests a firm and definite doctrinal judgment that we have to consider the prerogative of infallibility.

It occurs to me in this connexion that theologians could draw much profit from the exposition of inerrancy by modern exegetes. I do not mean for a moment to confuse the *charisma* of infallibility with that of inspiration, but it does seem that some of the principles evolved by the Scripture scholars could find a modified application here. Although in different ways, and to a different extent, infallibility and inspiration both exclude formal error. Now Father Benoit¹ makes a useful distinction between the practical and the speculative judgements of the sacred writer. The practical judgement selects the means apt to serve the various purposes for which he writes. Teaching is only one of these; there are also consoling, warning, charming, encouraging, illustrating a theme, and so on. The speculative judgement assesses the truth itself of a statement. These two judgements are found in close association in the work of the author, but their relationship is not always the same. For that reason their distinction and different roles must be kept in mind, in order that we may be able to determine precisely the presence of a speculative judgement and the exact strength of its affirmation. For example, a merely illustrative passage must not be confused with a doctrinal statement. Only where the speculative judgement is in play, and only to the extent it is, is the question of inerrancy truly relevant. Now it would be fantastic to suppose that papal documents have the variety and complexity of literary forms to be found in the Bible. But, at the same time, it is clear that the ever-increasing number of these documents is issued for a wide variety of practical purposes. The Pope is not always stating and clarifying a doctrinal

¹ In *La prophétie*. S. Thomas d'Aquin, *Somme théologique*. Éditions de la Revue des jeunes. P. 313 foll.

point, but often on the basis of accepted teaching attending to some practical pastoral need. In doing this, the Pope will naturally reiterate truths already imposed on belief by the teaching of the Church, but he will also make use of current exegesis, of the arguments and illustrations of Christian writers and theologians, of theological elaborations reflecting perhaps a particular school, of current science, and so on. Thus sometimes an established belief is presupposed; but if this is not the case it is not until there is a definite and firm doctrinal judgement and statement that the question of infallibility is even relevant. Moreover it is not sufficient to discern simply a doctrinal affirmation. The statement must propose with certainty the truth as revealed or as connected with the deposit of faith before it carries the weight of infallible authority. The Pope will declare that it is Catholic faith, or that it has been the perpetual belief of the Church, or that it cannot be denied without destroying God's word, or in some such turn of phrase indicate that the truth proposed must form part of our belief. Need I add that in the interpretation of these documents one is guided by the past teaching and future utterances of the *magisterium* itself, and by the writings of theologians. Some of the examples usually given of the infallible but ordinary teaching of the popes are the inspiration and inerrancy of Scripture taught in *Providentissimus Deus* of Leo XIII, the divine origin of the civil power in *Diuturnum illud* of the same Pontiff, the dogmatic truths contained in the Anti-Modernist Oath of Pius X, and the condemnation of birth-control in *Casti Connubii* of Pius XI. All these are truths taught infallibly by the ordinary *magisterium* of the Pope, who thus clarified in view of a given need the doctrinal teaching of the Church.

I have gone a very long way round before coming to the question proposed at the beginning of this paper. This has not been done unintentionally. The question, What assent must I give to the non-infallible teaching of the Church? more often than not means in the mind of the inquirer, What assent must I give to the teaching of encyclicals, bulls, and other such ordinary documents? It was important to show that the questions are by no means synonymous. The lengthy discussion was also necessary to gain a right perspective.

Yet a few further remarks must be added to complete this analysis of ordinary teaching before the problem originally posed is itself tackled. Documents containing infallible teaching must be interpreted strictly; that is, the object of the infallible teaching must be restricted to the minimum reasonably compatible with the document. The assent given to infallible statements is either the assent of divine faith, if the truth is taught as revealed; or that of ecclesiastical faith, if the truth belongs to the secondary object of the infallible *magisterium*. Much of the content of papal encyclicals and other such acts will consist of doctrinal reaffirmations of what is already clearly taught throughout the Church. Sometimes, however, the doctrinal statements will be reassertions of the content of faith against new tendencies; if so, we have a needed clarification in the object of faith. The rest of the content of such documents often gives rise to no problem of assent. When there is no doctrinal affirmation proposed for our acceptance, the Pope's use of current exegesis, of historical expositions, of theological elaborations, and so on, does not impose them on our assent. It is true that such use gives these matters a certain prestige. Again, the wise theologian will be careful to watch for doctrinal tendencies and for signs of the progressive development proper to the faith. Nevertheless no assent is commanded, and none need be given—except what prudence and reason dictate on other grounds.

How then does the problem arise of an obligatory assent to non-infallible utterances? It occurs in this way. A doctrine is clearly prohibited, declared to be dangerous or untenable, and yet the precise way it offends against the faith is not stated. Again, the command is issued that a doctrine must not be contradicted, but followed and accepted in practice; in some way it is imposed, and yet no declaration is made that clarifies its exact doctrinal status in regard to the object of faith. In other words, there is what is known as a doctrinal precept, whether positive or negative, imposing or prohibiting a doctrine without any statement as to the manner in which it is contained in or opposed to the object of faith. Such precepts are an exercise of the authority of doctrinal providence, where infallibility does not obtain. This authority may be exercised by the Pope

personally in encyclicals and other documents, but it is more often seen at work in the decrees of the Sacred Congregations. If these have been approved only *in forma communi*, their function in regard to the *magisterium* is that of doctrinal precepts, whatever may be their wording. It may be mentioned that this normally remains their role, even when they are approved *in forma specifica*.

What assent is due to such doctrinal decisions? It is certainly not that of divine faith nor that of ecclesiastical faith, because no infallible declaration has tied a truth to the deposit of faith. On the other hand, all agree that it must be a sincere and interior assent; a mere respectful silence has been excluded as insufficient. The sincere, interior assent to such decisions is commonly known as a religious assent. A closer analysis of its nature is obviously demanded.

It seems necessary from the outset to maintain that it must be a firm assent; otherwise the assertion of its necessity would be a contradiction. It is difficult to see how there can be a clear obligation binding a person to an internal assent, if at the same time the required assent need not be firm, which simply means that he is not held to it. On the other hand, to compel the mind to give a firm assent on a motive that does not exclude the presence of error would appear to go directly contrary to the nature of the intellect. The solution of this dilemma is surely to be sought in the more precise determination of the object of the assent. Following in the footsteps of Franzelin, Billot¹ gives a lucid exposition of the nature of doctrinal precepts that casts considerable light on this point. The object on which such a doctrinal decision bears is not the truth or falsehood of the proposition concerned; it is the security or danger it involves in respect of the faith. The precise point decided is that a given doctrine is safe for the faith as compared with its opposite; or that, on the contrary, it is unsafe and the assent to it fraught with danger. A doctrinal precept is therefore a practical decision; and it follows that the assent to it is similar in character. The decree must be accepted by a firm and interior acknowledgment that the practical position of the doctrine is as it is stated; it must further be obeyed by the fulfilment of

De Ecclesia Christi, ed. 5a., I., pp. 443-9.

the moral obligations consequent upon the declaration of such a fact.

It is interesting to observe that infallibility is not necessary nor even apposite to such a decision. It is a practical and not a speculative judgement. True, it is possible to speak in a wide sense of a practical infallibility, of the Holy Spirit assisting the Church in her practical mission, so that no imprudence of men will destroy it in essentials. But this is not infallibility in the proper sense, which can only apply to a speculative judgement. Moreover the manner in which the promise of divine assistance in the sphere of government is verified differs considerably from the fulfilment of the divine guarantee in the field of doctrine.

It follows also that such decisions may be reversed without any contradiction. The apparent falsity of a doctrine is, of course, normally one of the principal motives leading to a declaration that it cannot be held with safety. It is not, however, the only determining factor. Lack of clarity, unresolved though not manifestly unresolvable opposition to a truth of faith, untraditional character coupled with an absence of sufficient proof, unrestrained and imprudent advocacy—all these reasons may render dangerous a doctrine that in itself may be true. What is unsafe at a given time may later become quite safe, and the former decree denouncing it as full of danger for the faith may be revoked without the judgement of the situation in the past being thereby contradicted.

What then are the practical consequences of such a decree? If it is declared that a doctrine cannot be held without endangering the faith, or that another doctrine cannot be denied without such danger, then we must first without question acknowledge with a firm interior assent the fact that such a situation exists. This should cause no intellectual difficulty. Apart from the motives behind the decree, which may be quite manifest, the very fact alone that the lawful ecclesiastical authority declares a doctrine to be dangerous makes it such to the faithful. It is necessary then to pay heed to the warnings of God's Church, recognize the danger, and act accordingly.

Further, the public profession or teaching of an unsafe doctrine, or of a dangerous denial, is and must be prohibited. Again, each individual is bound in conscience to avoid what-

ever endangers his faith, and therefore he must not embrace doctrines that involve this. He has, moreover, a reasonable motive that should lead him to make a strongly probable or morally certain speculative judgement concerning the truth of the teaching declared safe, or the falsity of that stated to be attended with danger. This is so because, although the doctrinal precept does not fall directly on the speculative truth or falsity of a proposition, and although the danger may arise from reasons other than falsity, it is beyond doubt that the two aspects are in fact intimately connected. It is very probable that an unsafe proposition is, at least in its present form, false; and that a teaching declared as safe and not to be deviated from contains, at least in substance, the truth. Most of the faithful then will be obliged to add to their practical judgement, as a logical consequence of it and as a result of their submission to the Church, a speculative assent of the highest probability.

Since, however, the decree does not declare the falsity of the doctrine in question, it remains possible that an individual, particularly a scholar, should see that the statement denounced as unsafe contains a truth, or at least that a truth can be disengaged from its present unsatisfactory entanglements. In that case, while taking heed of the wise warnings of the Church, he may with prudence pursue his researches. If and when he has solid reasons for assenting to the truth of the proposition, he may do so. This is not disobedience; he has loyally accepted the practical decision of the Church and followed the moral consequences of it that apply in his particular case. At the same time, he must not make public his convictions, except to the extent that this is permitted by the authorities of the Church. If the prohibited teaching does contain a truth, the Church will gradually permit greater freedom as this slowly comes to light and the danger due to some extraneous cause lessens. Respectful representations to the Church authorities may always be made.

To pretend that the subject-matter of this paper is without need of further development and clarification would indeed be foolish. A greater share of theological attention than is in fact given to it would be very welcome. At the same time the position of doctrinal authority emerges with sufficient plainness to show

that it does not destroy a reasonable freedom of the mind. When the Church directly imposes a speculative assent to a statement, she is infallible; and unerring truth is no obstacle to intellectual freedom but rather its cause. Her other doctrinal precepts guard the belief of her members against the ebb and flow of human discourse, against the peril of apparent falsehoods and dangerous half-truths. Scholars are thus guided; their path is not blocked. It is well to remember that the human mind is imperfect, and that the urging of one aspect of the truth out of season and in unfavourable circumstances may obscure rather than clarify the vision of the whole saving truth that has to be presented to men. Even on the natural plane the pursuit of truth is a social task, in which man is dependent on other men, with the obligations and privileges that this implies. Yet more so is it a task in which man depends on God, Truth Itself. Both these relationships have been transformed in the order of divine grace. The true vision of the Church's teaching authority sees it in the mystery of Christ's mystical Body. The mind enlightened by faith will rightly distinguish carefully the varying importance to be assigned to each of the acts of the hierarchy. But this is not done to defend a supposedly threatened autonomy against an irksome intrusion; it is in order to give the joyful submission of reason to the Spirit of God. The Spirit Who enlightens us from within by the illuminations of His grace is the same Spirit Who gives life to the Church and guides us from without through His chosen representatives. "Ubi Spiritus Domini, ibi libertas."¹

CHARLES DAVIS

"THE POPE'S CORNER"

IT was a doubly happy coincidence which prompted His Eminence Cardinal Griffin to choose 25 January 1945 for the inauguration of the monthly day of Recollection, and the Sacred Heart Convent, Hammersmith, as the appropriate place for

¹ II Cor. iii, 17. See on this point Henri de Lubac, *L'Église, notre Mère*, in *Études*, 276 (1953), pp. 12-13.

such gatherings of the clergy. The date marked, almost to the day, the third centenary of the death of Mary Ward, that saintly and heroic Yorkshire-woman who was the foundress of the Institute of the Blessed Virgin Mary, a title which even the Church denied to her for more than two hundred and sixty years after her death.¹

It was a community of these "English Ladies", as the Mary Ward nuns were then called, that the Catholic wife of King Charles II, Catherine of Braganza, invited to Hammersmith in or about the year 1679, when Hammersmith was "a village near London". These nuns occupied five small residences adjoining Cupola House which Queen Catherine used periodically and which had very close associations with the Portuguese Embassy. The community had hardly settled in their new home before Titus Oates in person descended upon the convent, but in spite of a most rigorous search could find nothing of an incriminating nature, unless we include in this category "an outlandish person who said that he was a Walloon and belonged to the Spanish Ambassador". This "outlandish person" was Father Lucian, a Carmelite, who was chaplain to the nuns. As the Ambassador, realizing the situation, did not disown him, he was allowed to return to his "master". This was but the beginning of many alarms which the good nuns experienced, but perhaps the worst of those which followed occurred just a hundred years later, in 1780, when the convent narrowly escaped falling into the hands of the Gordon Rioters. These actually set out for the purpose of burning the nunnery at Hammersmith, but, happily, they found the distance from London too great. Some idea of the nuns' anxiety may be gathered from the fact that the Blessed Sacrament remained concealed for three days and three nights.

The Institute of the Blessed Virgin remained at Hammersmith for about 120 years, engaged in the work of education, and amongst the names of their pupils we find those of Gifford, Petre, Talbot, Bedingfield and Stafford. When the community settled at Hammersmith there was apparently no other convent in England. The Bar Convent at York, also a Mary Ward foun-

¹ It was not until 20 April 1909 that Pope Pius X gave permission to the Institute of the Blessed Virgin Mary to call Mary Ward their foundress.

dation, was not opened until seven years later. It is not surprising, therefore, that the convent chapel at Hammersmith was the scene of many notable events. Amongst these special mention must be made of the consecration of Bishop Richard Challoner in 1741. At this date there were only four Vicars Apostolic in England. Bishop Petre, who was Vicar Apostolic of the London district, consecrated Bishop Challoner as his co-adjutor, and he had, as co-consecrators, two priests instead of two bishops. It was within the walls of this convent that both Bishop Gifford and Bishop Talbot died; the former seven years before Challoner's consecration and the latter fifty years after it. By the year 1795 the Institute of the Blessed Virgin Mary was compelled to abandon the work on which it had been engaged for more than a century. The community was crippled with debt, its numbers had dwindled to an extent which made continuance impossible. Bishop Talbot tried to retrieve the situation by paying all the debts and purchasing the property—although some doubt exists regarding the latter transaction.

Eventually the Bishop offered the convent to the Canonesses of Louvain, who had been forced to leave France owing to the Revolution. The Canonesses willingly accepted the Bishop's stipulation that the few remaining nuns of the Mary Ward Institute be allowed to end their days at the convent. This community's stay, however, proved to be a very short one, and the Bishop then invited the English Benedictines from Dunkirk to take possession of the property, an offer of which they gladly availed themselves, subject always to the stipulation mentioned above. These Benedictine nuns had all been imprisoned for the past eighteen months at Gravelines owing to the Revolution and only escaped death by the fall of Robespierre. Their names were actually on a list of those to be executed, which was found in his pocket at the time of his fall. This community continued the work of education for the next seventy years, and among the names of their pupils we find those of Stonor, Jerningham, Clifford of Chudleigh and Vaughan of Courtfield.

In 1812 the old convent chapel was replaced by a new one, which was enlarged in 1845. For the next seven years this enlarged chapel served as the parish church for Hammersmith, until Holy Trinity was opened at Brook Green in 1853. It is of

interest to note that the day after his return to London as Cardinal Archbishop of Westminster, Cardinal Wiseman paid a ceremonial visit to the convent. Among other important ceremonies we find that it was in the newer chapel (before it was enlarged) that Archbishop Polding, the first Archbishop of Sydney, sang his first Pontifical Mass. It was also in this chapel that Bishop Wiseman (1849) raised to the priesthood John Butt, later to become Bishop of Southwark, a brother of the founder of Holy Trinity Church. This would appear to have been the only ordination carried out in that chapel. Here also, ten years later, Cardinal Wiseman invested with the sacred Pallium Archbishop English, O.S.B., Archbishop of Trinidad. The Benedictine community left Hammersmith in 1863 for Teignmouth, where they are today at St Scholastica's Abbey.

We have no precise details of the history of the convent for the next five years but there are very good reasons for thinking that it remained in Catholic hands. It was then purchased by Cardinal Manning, who felt that here, at last, his dream of building a diocesan seminary in London could be realized. Most of the old convent buildings were demolished or were embodied in the magnificent building which we know today, and which has become so familiar to the priests of this diocese since the monthly day of Recollection was established here just over eight years ago. John Francis Bentley was the architect of the seminary buildings, and quite recently the Reverend Mother of the Sacred Heart Convent had obtained all Bentley's original plans with copious notes in his own handwriting, showing the alterations and modifications which these plans underwent.

By any standard the life of the seminary, which was under the patronage of St Thomas of Canterbury, was a short one: it is usually estimated at about twenty years, but in all probability it was much shorter than this. The date on the foundation stone is 1876, and work on the North and West wings was put in hand immediately. The contract for the East wing was not signed until 1879, and the chapel was only begun in 1883. It was consecrated the following year. This chapel, in memory of the first foundation of a Saxon king in Rome—that of Santo Spirito in Sassia—was placed under the dedication of the Holy Ghost. The names of many of the priests who passed through

the seminary are still very familiar to us today. Archbishop Amigo, Bishop Brown of Pella, Bishop Doubleday, Canons Palmer, Curtis and Storey and—perhaps the last survivor of St Thomas's—Monsignor Canon Charles Brown of Westminster Cathedral, now approaching his ninetieth year, "*quem Deus sospitem servet*". Bishop Weathers was President of the seminary from the time of its opening to its close. Monsignor Surmont, so well known to the older generation of the Westminster clergy, was Professor of Dogmatic Theology during the same period. For the remaining forty years of his priestly life he was chaplain to the Socurs de Misericorde at 49 Queen Street (how well many of us remember that address!), and so the whole sixty years of his priesthood were spent in Hammersmith. In 1892 Cardinal Manning died and with his death St Thomas's seminary came to an end. The property passed immediately into the possession of the Society of the Sacred Heart, who, happily, are still with us and who, for the past sixty years, have continued the grand work of education inaugurated by the Mary Ward nuns 274 years ago. At the present day the community has more than eight hundred pupils in its schools. As most of the priests of the diocese know, it was in an upper room of the convent that the Guild of St Stephen had its beginning, when in 1905 Father Hamilton Macdonald gathered together a few small boys from the parish of Brook Green and taught them the correct manner of serving on the sanctuary.

The first Praesidium of the Legion of Mary to be held in England met at the Sacred Heart Convent—in fact, I think it would be true to say that there are very few Catholic activities which, at one time or another, have not availed themselves of the hospitality always so generously offered by the Community of the Sacred Heart.

Passing from this hallowed spot where the Blessed Sacrament has been reserved, without interruption, for nearly three hundred years—if not even longer—we might make a triangular tour along the Hammersmith Road into Brook Green and back to our starting point by way of Brook Green Road, taking what must be but a fleeting glance at those buildings which have been so closely associated with our Catholic history and which have won for this particular spot the very enviable title of

"Pope's Corner". About two hundred yards from the Sacred Heart Convent we have the Mother House of the Poor Sisters of Nazareth. As we gaze at this great block of buildings, which houses a community of some eighty or ninety nuns and about 300 adults and children, it is difficult to realize that the first Sisters started their great work in a small four-roomed cottage on Brook Green just over a hundred years ago. It is interesting to note that, whereas a Nazareth house is to be found in almost every quarter of the globe, all the Sisters, no matter where they may now be working, have passed through their novitiate at the Mother House at Hammersmith.

Continuing our journey a few hundred yards along the Hammersmith Road we come to Brook Green, to enter which one passes through what might be described as the gateway of Cadby Hall, the chief London depot of Messrs J. Lyons & Company. This consists of two very high buildings, one on either side of the Green, from and into the yards of which pours an unending stream of traffic throughout the day. Having safely manœuvred one's passage between this Scylla and Charybdis, we come upon a block of buildings which are as stately as they are picturesque, consisting of St Joseph's Almshouses and the church of the Most Holy Trinity on one side and the one-time St Mary's Training College on the other. The last mentioned was founded here on Brook Green in 1850 and remained until 1925, when the property was sold to J. Lyons & Company. Prior to 1850 a Catholic school for girls, with chapel attached and sometimes a chaplain, had existed for several decades at old Brook Green House. This became a part of the college but was demolished early in the present century as part of structural improvements. It was chiefly owing to the efforts of Cardinal Wiseman, aided by the Poor Schools Commission (now the Catholic Education Council) that St Mary's College, under the dedication "Mother Most Amiable", was founded. In this His Eminence had the wholehearted advice and co-operation of the great educationist Abbé Jean Marie De Lamennais, the founder of the Brothers of Christian Instruction. The arms of the Cardinal and those of the Abbé are still in position on the outer wall and—strange to relate—the statue of our Blessed Lady and the Divine Infant, the Mater Amabilis, still remains

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in its prominent position although the property has been in the possession of Messrs J. Lyons for more than a quarter of a century. As one gazes upon this statue one cannot but feel that the only suitable inscription now is "Ichabod". Shortly after the college was opened considerable extensions were added, plans for which were designed by Mr Charles Aloysius Hansom, more popularly known, perhaps, as the designer of the two-wheeled London cab which was named after him. On the completion of these extensions, Cardinal Wiseman ceremonially blessed and opened them in the presence of the entire English Hierarchy, present in London for the Low Week meeting. In spite of additions and extensions, the college was too small for the ever increasing number of students, and in 1925 it was transferred to Strawberry Hill. One portion alone of this fine block of buildings still remains to us, rented indeed from Messrs J. Lyons, and that is St Mary's boys' school. From the very beginning this school formed an essential part of the training college and until a year ago was officially known as "St Mary's Practising School". For twenty-seven years (1892-1919) another Catholic building adjoined this school, St Joseph's Orphanage for Girls under the care of the Daughters of the Cross. The two large niches can still be seen from the road, one of which contained a statue of St Joseph. Carved in the stonework below the other niche is "Ave Maria", but the statue of our Blessed Lady is missing.

Facing these two buildings on the opposite side of the Green we have the church and St Joseph's Almshouses. The centenary of the opening of the former occurs this month. Some of these almshouses were already standing when the foundation stone of the church was laid in 1851. The ceremony was performed by Cardinal Wiseman, within a few months of his return to London as Archbishop of Westminster. There is reason for thinking that this was the first ceremony of this kind performed by the Cardinal. The event clearly effected a considerable stir among both Catholics and non-Catholics. The foundation stone was laid on the feast of the Apparition of St Michael, and one contemporary writer tells how the people of Brook Green certainly witnessed an apparition on that day when they saw the Cardinal arriving in his scarlet robes. His Eminence was accompanied by three other bishops—one of them from Tasmania. In Ward's *Life of* Vol. xxxviii

Wiseman we have an account of the Cardinal's arrival on that May morning in 1851. "When he had returned to England as Cardinal Archbishop of Westminster, in the midst of the excitement of the agitation against the assumption of ecclesiastical titles, he remained unmoved, full of courage and hope, confident in the goodness of his cause and the ultimate sound sense of the English people. When the agitation was at its height, he drove in Cappa Magna (with its scarlet robes and train) to Brook Green to lay the foundation stone of the church of the Holy Trinity, alighting in the open street and walking fearlessly some way along it amidst the assembled crowd. It may seem to us, in these days, almost ridiculous to make much of so simple an act, but it must be remembered that, at that time, the sight of a Roman collar was the signal in England for insults, even from persons who might otherwise have passed for gentlemen, and not unfrequently for acts of violence, stone throwing, hurling of brickbats and personal assaults. The manliness of his conduct met with the applause which it deserved, just as the frankness of his Appeal to the English People at once abated the fury of his opponents."

In conclusion, nothing more than a reference can be made to the many other Catholic foundations which had their origin here on Brook Green. The Daughters of Sion (occupying a part of the site on which St Paul's Girls' School now stands); the nuns of La Trappe; St Vincent de Paul's Refuge for Destitute Boys (later to develop into the Crusade of Rescue); the Eagle House Reformatory for Girls (under the care of the Good Shepherd nuns); the orphanage for small girls, conducted by Miss Fanny Wilson and, on her death, by "Miss Kate" (Kate Looney). Others might be added were space available.

Preaching in this church in 1903, the late Cardinal Bourne, always so careful in his choice of expression, referred to Brook Green as being probably the most Catholic corner of England. Mindful of its glorious Catholic past, the present generation may with good reason be proud of the unique title of "Pope's Corner". We have already noted that for one hundred years every Sister of Nazareth has passed through her novitiate here at Hammersmith. We may add that for seventy-five years every Catholic male teacher in England had passed through St Mary's

Training College and, finally, that for twenty years every priest of this diocese had passed through St Thomas's seminary at Hammersmith.

W. HEFFERNAN

THE NEW COMMENTARY AND THE PARISH PRIEST

THIS essay, it should be made clear at once, is not a review of the new Commentary¹ on the Holy Scriptures; it is simply an examination of the book from the point of view of the parish priest who, whilst he may or may not be interested in biblical scholarship as such, is very much concerned with the Holy Scriptures in his work of preaching and catechizing; he needs to know the latest results of Catholic scholarship in as concise a form as possible. Since a parish priest's student days some very remarkable progress has been made, not only in getting back to more accurate texts, and in an astonishing advance in the knowledge of Eastern languages and Eastern modes of thought and diction, but also in the use of better techniques in archaeology, frequently providing some striking verifications of what the Bible affirms. It is always dangerous as well as lazy to be content to carry on with the old and well-thumbed manuals of college days, for the Faith has to be taught to each generation in an up-to-date language, and corroborated by the latest scholarship the Church can command. In each generation the Faith once for all delivered to the saints is restated in new books of Dogma, and this new Commentary does the same work in the field of the Holy Scriptures, even if it is in one somewhat unwieldy volume of rather too small a type for comfortable reading. The greater part of this volume may have little ready-made sermon matter, but all of it is of the utmost importance in fertilizing the mind of the preacher. The Synoptic Problem, for example, is scarcely a topic for the pulpit, but the preacher at Sunday Mass who has this article of the Commentary at the

¹ *A Catholic Commentary on Holy Scripture*. (Nelson, 1953.)

back of his mind will somehow make the day's Gospel more full of interest and meaning. The man in the pew is often well educated and recognizes at once the fresh approach of the priest whose reading is kept up. The Secondary School "teenagers" need to hear about recent discoveries in the archaeological field with their support for the almost pedantic accuracy of St Luke in his Gospel and the Acts. The preacher and the catechist will find this Commentary a very mine of reliable material, a reference book so well arranged that no time is wasted in getting to the required information; and how thankful the devout layman will be as the priest mediates to him in language he can understand the Catholic answer to those biblical problems posed so often in the daily Press in a most anti-Christian fashion, and with such naive credulity whenever "modern science speaks"!

Probably the first thing that comes to mind on handling this enormous single-volume Commentary is a sense of wonder at its very existence. One would have thought it a commercial impossibility, not only in view of the prohibitive cost of book production in 1953, but because it is a Catholic work, and, although our numbers are steadily increasing, the number of those likely to spend four guineas on a book about the Bible must be relatively small. However, there were conditions in its favour; there are Catholic lending libraries with their reference departments, the Catholic schools and colleges, and the many monasteries and convents. Nor is that the limit of the possible market, for in the last twenty-five years or so non-Catholic biblical scholars have come to realize that Catholic critical work in this field has made such enormous strides that not only had certain extreme positions to be abandoned, but more and more of the traditional standpoints are coming back into favour. For this happy state of things we have to thank the research work, archaeology included, organized from the biblical schools in Rome, Jerusalem and other research centres, which has been inspired and supported by modern Popes; the recent Encyclical *Divino afflante Spiritu* is in some respects the most important of such pronouncements which reach back to *Providentissimus Deus* of Leo XIII. Moreover this modern attention to Catholic scholarship is by no means confined to the professedly scholar class; it seems to have spread to the non-Catholic clergy and educated

layfolk in quite a remarkable fashion. Some years ago I remarked to a second-hand-book seller in Birmingham (in whose shop I used to spend more time than money) that his shelves were becoming increasingly full of Catholic books. His reply was that he could sell more if only he could get them, and that his customers were mostly not Catholics, as far as he knew. Perhaps Messrs Nelson & Co were banking on this very modern trend in undertaking such a costly work as this new Commentary was bound to be, with its varying founts of type, its elaborate system of abbreviations, and the expensive maps, charts and all the other details necessary in a reference book which take so much time in the setting up. There must be also a considerable demand for an up-to-date Catholic Commentary in the vast number of English-speaking Catholic students overseas, but, whatever the explanation may be, I am informed that the first edition has been exhausted and that the volume is being reprinted.

But to return to the particular point of this essay—the practical usefulness of this Commentary to the parish priest. Those who have read Matthew Arnold's *St Paul and Protestantism* will remember how devastatingly he demolishes the Puritan misrepresentation of Pauline teaching. But it is a negative victory only, for his own positive interpretation is almost as complete a travesty of the Pauline theology, and it certainly has not stopped Puritan appeals to the Pauline Epistles or even to St Augustine's teaching on predestination. Speaking in general terms we may say that particular texts may be found for the Lutheran and Calvinistic dogmas, but that the whole sweep of the Pauline Epistles is dead against them. The new Commentary supplies just this birds' eye view of, for example, such crucial *loci classici* as the Epistles to the Galatians and Romans, and enables the preacher to explain in simple words exactly what St Paul and the Catholic Church means by such hackneyed phrases as "justification by faith", "dead works", and the like, whilst building up the magnificent Pauline doctrine of the mystical Body of Christ; all that is true in the Puritan teaching takes its place in an orderly examination of the Epistles. Most of us who use this Commentary, which itself refers to the Douay Version, will find it well to have at hand the Knox Version, if only for its masterly rendering of the Epistles of the New Testament, and

as *Divino afflante Spiritu* is referred to so often it will be useful to have a copy of "Stand by the Bible", its English translation, as soon as the Catholic Truth Society can get it again into print.

Just as the Synoptic Problem is no pulpit topic, and yet an acquaintance with it is useful as a background to a talk on the Gospel at Sunday Mass, so is it most important for the preacher to know a good deal about that very involved subject, the Inspiration of the Bible, which, whilst too difficult for our short modern sermon, needs the careful study of all priests so that quite unconsciously and as a matter of course his references to Holy Scripture will suggest the reverence due to a Book which has God for its author. The article on Inspiration in this Commentary is not easy reading, but the reader will find there a frank statement of the difficulties and the latest Catholic attempts towards their solution, including possible helps from modern psychology, as well as the final word of caution that the Inspiration of the Bible is and must remain a mystery. To say that the Scriptures are *all* divine is to fall into a sort of monophysitism, whilst the attempt to sort out the divine from the human element results in a Biblical Nestorianism, and this latter danger is always present in the new critical theory of "sources" which the Church urges should be used grudgingly and with the utmost care. What a help it would have been, for example, if St John in his Gospel had used quotation marks to show us where our Lord's words ended and his own comments began. Something of the same difficulty crops up in those difficult first eleven chapters of Genesis where we not only meet the question of sources but also have to discover the literary conventions of the writer, for these chapters, whilst not history in the modern sense of the word, are certainly not fairy tales told to the children, and a vast amount of research work remains to be done to discover exactly what the writer intended to convey.

To turn to a very different subject of intense interest to the parish priest we have in this Commentary a full discussion of Mariology in the Old and New Testaments. All Catholics take for granted the unique position held by the Blessed Virgin Mary, and the Fathers of the Church, with their extraordinary knowledge of the Scriptures, delight in searching out all the Old Testament passages which suggest themselves as possible fore-

shadowings of the Mother and her Son; and this, indeed, is reasonable enough since the whole purpose of the old Law was to prepare the minds of men, and especially of the Chosen People, for the Incarnation of the Son of God. The Commentary discusses these Old Testament references, is critical of some of them, and explains why there are not so many direct references to our Lady in the New Testament as we might wish. How long the Blessed Virgin lived after the Ascension is not known, but obviously in any writing during her lifetime there had to be reticence if she was to be spared the curiosity of the idle and the persecution of those who hated her Son. It seems likely that before the Gospels of St Matthew and St Luke were in the hands of the faithful—the two Gospels to which we owe the story of the Holy Family—the Holy Virgin was dead and the wonderful details could be published. On the other hand, the earlier writings of the New Testament, mostly epistolary in form, deal with specific problems and difficulties for which solutions had apparently been asked, and there was no special reason for any recounting of the early life of Jesus Christ; indeed, in all the writings of St Paul there is only one definite reference to our Lady ("born of a woman"), and that reference has to do with the coming of the Saviour into the world. The Commentary has one interesting liturgical piece of information: the three feasts of St Joachim, St Anne and the Presentation of our Lady in the Temple all owe something to Apocryphal Gospels, a sign that the Church does not reject everything in those writings.

Closely connected with the subject of Mariology in the Old Testament is the Book of Psalms, on which Dr Bird has written a long article, where we are given not only the cream of his two-volume Commentary published some years ago, but also some of the new work on the Psalms since that date, including an appreciation of the new Latin Psalter, which he praises as the best Latin version we have, although he thinks it is still capable of improvement. In addition to the necessary introductory matter Dr Bird, resisting the temptation to save space by commenting on the Psalter according to the groups into which it may be divided, gives us short notes on *each* psalm, a most admirable method for quick reference both for the priest reading his Breviary and suddenly faced with a difficult verse,

as well as for the priest preparing a sermon and in need of some psalm reference. In connexion with those difficult imprecatory psalms Dr Bird seems to dislike the usual explanation which appeals to the "lex talionis", or the imperfect Old Testament morality, preferring the teaching of St Thomas Aquinas that we should hate sinners because they sin, but love them as men capable of beatitude. But excellent as is this article on the Psalms the priest is so much concerned with the Psalter that he needs a full-scale treatment, and since the appearance of the New Latin Psalter has to some extent made pre-1945 Commentaries out of date we need new Commentaries on the new text. Most of these will probably be more useful to the professional student, but let us hope some of them may be specially addressed to the practical and devotional requirements of the parish clergy.

As a rule the parish priest has little use for Old Testament chronology, but it does occasionally happen that the approximate date of some event is wanted in a hurry, and then the Tables of dates in the Commentary will be found to supply just this need. The fact that neither Testament gives its Books in chronological order makes such Tables necessary as well as convenient.

There is another subject dealt with in this Commentary which the preacher cannot afford to neglect, and that is the parables of our Lord; it is no exaggeration to say that in recent years there has been a new approach to their interpretation by Catholic scholars which is duly noted by Dom A. Graham in his article "Jesus Christ". It is not that good work like that of the Anglican Archbishop Trench on the Parables is no longer valid and useful—his copious quotations from the interpretations given to them by the Church Fathers will always remain a mine of valuable information for the preacher; it is rather that the Parables nowadays are regarded in their entirety as containing more about the Church than our Lord was then preparing than even the Fathers seem to have realized. These were perhaps too much inclined to find a meaning for even the smallest detail or trapping of the story, whereas today the tendency is to take the main thought or lesson of a parable, to disregard the rest of it, and to form a picture of the coming Church by fitting these pieces together. But there is another

important point in the modern approach, namely the attempt to explain why our Lord spoke in parables at all, instead of teaching in more direct ways, and the writer's own contribution is worth our careful study; in brief, Dom Graham thinks that even men of good will, handicapped as they were by the prestige of the scribes and Pharisees, needed the parable form of teaching, acting as a seed in the heart, and demanding no immediate response, but later on producing rich results, as indeed the Day of Pentecost proved. A further study on questions of this kind may be made in Mgr Knox's book, *The Mystery of the Kingdom*, which deals with the Parables.

In this same article "Jesus Christ" the miracles of our Lord are considered, but it would be well to compare it not only with Mgr Knox's views in chapter XI of *The Hidden Stream*, but also with an article in the *Irish Theological Quarterly* (January 1953), where a return to the stricter definition of a miracle as laid down by St Thomas Aquinas is very cogently argued, and, as the article submits, would fit in much better with the Church's conciliar teaching that miracles are a proof of revelation.

These then are simply a few of the important essays and comments to be found in this new work on the Scriptures, yet surely enough to show that the parish priest will be well advised to buy a copy, not only in order to keep abreast of the best and latest Catholic defence and exposition of the Bible, to learn for his own intellectual satisfaction the solutions of the many Scriptural problems so constantly occurring as he reads his Breviary lessons, but also that he may be the better equipped for the instruction of the faithful who have to live in a God-forgetting world and who look to him for the imparting of the Word of life which shall make them wise unto salvation.

J. H. DARBY

QUESTIONS AND ANSWERS

EVENING COMMUNION APART FROM MASS

The new legislation on the Eucharistic fast restricts Holy Communion, preceded by a mitigated fast, to the Mass or to the time immediately before or after the same. Nevertheless, could a priest lawfully give Holy Communion in the evening of the day on which evening Mass is permitted, but at a time which has no relation whatever to the Mass, provided some grave reason exists, for example in order to enable a person to observe the paschal precept? (C.)

REPLY

Canon 867, §4: *Sacra communio iis tantum horis distribuitur, quibus Missae sacrificium offerri potest, nisi aliud rationalis causa suadeat.*

Christus Dominus, 6 January 1953, Norma VI; THE CLERGY REVIEW, 1953, XXXVIII, p. 175: . . . Ordinariis concedimus ut Missae celebrationem vespertinis, ut diximus, horis permittere queant. . . . In his autem Missis christifideles ad Sacram Synaxim accedere poterunt. . . .

Instr. S. Off., n. 15; op. cit. p. 180: Fideles, quamvis non sint de eorum numero, pro quibus Missa vespertina forte instituta sit, ad sacram Synaxim libere accedere possunt, *infra dictam Missam vel proxime ante et statim post.* . . .

i. The familiar *grave incommodum*, always so cheerfully invoked by the moral theologians, occurs quite often in the new legislation in determining the lawfulness of communicating with a mitigated fast during the morning hours, when Holy Communion may be received as an act altogether separated from Mass, following the rule of canon 867, §4. But the permission for communicating with a mitigated fast at an evening Mass applies only to this Mass, or to the time immediately before or after, and we may not use the words "*nisi aliud rationalis causa suadeat*" of canon 867, §4, in order to justify communi-

cating after a mitigated fast in the evening at a time which is not related to the evening Mass. The reason for this is that the canon refers to the time of communicating and assumes that it will be preceded by a strict fast: a person fasting from midnight might easily have a reasonable cause for seeking Holy Communion in the afternoon.¹ The recent legislation, on the other hand, is concerned chiefly with the mitigated fast and only incidentally with the time of communicating; and in this legislation we are warned more than once against extending its provisions to cases not mentioned therein. It is perfectly clear that a mitigation of the Eucharistic fast is permitted in the evening only when Communion is related to the evening Mass: to extend it to other occasions would be to do what the new legislation expressly forbids.

ii. The case where the paschal precept is in conflict with the law of the Eucharistic fast must be extremely rare. If it happens, the solution we adopted some years ago² was that the graver law of Easter Communion justifies reception non-fasting. Having reached this decision, there is no difficulty in deciding in a given instance that a reasonable cause justifies non-fasting Easter communion in the evening, and it may be received on any day, including of course the day on which an evening Mass is permitted. It will be necessary to avoid scandal and the person should be recommended to fast for some little time previously, but our point is that the decision is arrived at independently altogether of the facilities given by the new legislation on the Eucharistic fast.

iii. To complete the subject under discussion, the new law limits the distribution of Holy Communion in the evening to the Mass, but it does not declare that no person may communicate on this occasion unless they are present for the whole Mass. This presence may be required, indeed, for the observance of the precept on Sundays and holy days, and the faithful who communicate will normally be present at the whole Mass, but any of them after a mitigated fast may lawfully communicate, for example just before Mass, without waiting for its celebration.

¹ THE CLERGY REVIEW, 1936, XI, p. 326.

² Op. cit., 1947, XXVII, p. 192.

PROMULGATION OF PAPAL LAWS

Are we allowed, and if allowed are we bound, to accept the directions of the Holy See before being informed of them by local Ordinaries? Two recent documents illustrate the query: (a) the new rules on the Eucharistic fast; (b) the dispensation from abstinence on 1 May this year. (R.)

REPLY

Canon 8, §1: *Leges instituuntur, cum promulgantur.*

Canon 9: *Leges ab Apostolica Sede latae promulgantur per editionem in Actorum Apostolicae Sedis commentario officiali, nisi in casibus particularibus alius promulgandi modus fuerit praescriptus; et vim suam exserunt tantum expletis tribus mensibus a die qui Actorum numero appositus est, nisi ex natura rei illico ligent aut in ipsa lege brevior vel longior vacatio specialiter et expresse fuerit statuta.*

i. Promulgation is the publication of a law, in the name and authority of the legislator, and is not to be confused with its diffusion, notification or divulgation, which means that it has been brought to the notice of individuals within the community for which the law has been promulgated. The diffusion is quite often effected, especially in the case of important laws, by an official communication from the local Ordinary, either in a diocesan journal or by postal circular, methods which offer as much certainty as can be expected in human affairs. It is an error, nevertheless, to maintain that no papal law is effective until its notification by the local Ordinary, the error of confusing promulgation with notification; and a still more grievous error to maintain that, to have any validity as laws, papal enactments require the consent of local Ordinaries or of the civil ruler.

Notification that a papal law has been promulgated may also reach us through other channels, far less certain and reliable than a communication from local Ordinaries, and among these methods the Press, both religious and secular, holds a most prominent place. This kind of notification is less certain and

reliable because it may have been picked up by radio with all the hazards of the process; or translated into the vernacular with resultant changes of meaning; or printed with such haste as to make reasonable accuracy unlikely. Thus, many journals wrongly announced in 1946 that the assistant priests of a parish could confirm the dying, and at the beginning of this year the description of the sick who could benefit by the new rules scarcely made sense in some versions. Though a correct answer to the above query is not easy to formulate, we suggest the following: an individual is allowed in matters which are favourable to accept notification of a papal enactment from a reputable newspaper without waiting for a communication from the Ordinary; in matters which add to his obligations an individual may likewise accept information from the Press, but he is not bound to do so, and may elect to await notification from the local Ordinary or from some other quite certain channel. To justify these different reactions to news of papal enactments, according to their favourable or unfavourable character, would mean adventuring into the realm of probabilism which we decline to do; instead, the answer suggested will be applied to the instances cited.

ii. The Constitution *Christus Dominus*, which appeared first in *L'Osservatore Romano*, 11 January 1953, was promised for promulgation in *A.A.S.*, 16 January 1953, and was therefore notified as an important piece of news before promulgation. The two texts of the Instruction were not identical in many particulars, and some Press versions in English made from that in *L'Osservatore* contained error. In some dioceses, such as Lancaster, the Latin text from *L'Osservatore* was sent by the Ordinary to the clergy; elsewhere the Ordinary notified the clergy in due course of its provisions and instructed them to inform the laity; in all these instances the Constitution promulgated 16 January was notified officially and was certainly binding from the time of notification. For the generality of the faithful its provisions were favourable and could be used from 16 January by all who relied merely on a Press notification. For some classes such as nurses, and for some countries such as France, its provisions were to some extent unfavourable: the persons affected were entitled to continue the use of their indults until certain

notification of the Constitution reached them and they could know with certainty that their indults had been withdrawn. Moreover, though promulgation was promised for 16 January, the number of the *A.A.S.* containing it reached most people in these parts early in February. The wisdom of the three months' interval of canon 9 is obvious, and it is exceptional for it to be dispensed with, as happened on this occasion.

iii. The relaxation of Friday abstinence on 1 May 1953 was not a law but an administrative decree which, after appearing in the Press, was printed in *A.A.S.*, dated 27 April 1953. It was a favourable enactment and was acted upon quite rightly by all who happened to see it in reputable newspapers. In a matter of minor consequence and applying only to this year, there was no need to be scrupulous about verifying the texts: in fact, if one waited till seeing it in *A.A.S.*, even assuming its appearance on 27 April 1953, the information would have been obtained too late to be of any use.

EUCCHARISTIC FAST: ALCOHOL

Brandy is often recommended medically for the sick. Since the common law of canon 858, §2, permits a drink without excluding alcoholic drink, may sick persons rely on this canon rather than on the recent legislation which excludes alcohol? (F.)

REPLY

Canon 858, §2: *Infirmi . . . semel aut bis in hebdomada, etsi aliquam medicinam vel aliquid per modum potus antea sumpserint.*

Christus Dominus, 6 January 1953; *THE CLERGY REVIEW*, 1953, p. 174, Norma II (et passim): *Infirmi, etiamsi non decumbant, aliquid sumere possunt . . . per modum potus, vel verae medicinae, exceptis alcoholicis.*

The terms of canon 858, §2, repeating earlier documents issued before the Code, may be followed, until the canon is withdrawn or changed by the Holy See. It is true that recent

indults, concluding with the sweeping modifications in the documents of 6 January 1953, all exclude alcoholic drink; in many other respects they extend the concessions of canon 858, §2, but in the exclusion of alcoholic drink they are more strict. Most commentators on the canon do not discuss the point, and only occasionally is one found who expressly permits alcoholic drink.¹ It is likely that canon 858, §2, will be changed in order to bring it in line with the terms of the recent legislation. Till that happens we think sick persons may use, if they wish, the permission of the canon twice a week, and take alcohol on the principle *Ubi lex non distinguit*, etc. Though recent documents, it is true, withdraw all previous indults, canon 858, §2, is not an indult but the common law until it is itself withdrawn.

CONCLUSION OF REQUIEM "NON INTRES"

In the Pontifical the conclusion is "Per Christum Dominum nostrum" and in the Ritual and Missal it is "Qui vivis et regnas in saecula saeculorum". Is there any reason for the variation? (M.)

REPLY

In all the recent editions of the Pontifical it is "Qui vivis et regnas in saecula saeculorum", the correct short form of a prayer addressed to God the Son. Some earlier editions of the Pontifical (e.g. that of Venice 1844) have "Per Christum Dominum nostrum", the correct short form of a prayer addressed to God the Father; these should be amended to make them agree with the more recent text, thus removing all conflict between Pontifical and Missal or Ritual. Actually, however, there appears to be nothing in the substance of the prayer establishing that it cannot be addressed to God the Father, though the references to the judgement might argue that it is to God the Son that we are praying in view of His office of judging all men: "et iterum venturus est cum gloria iudicare vivos et mortuos"; the accepted conclusion now makes this certain.

¹ Jorio, *La Communion des Malades* (1933), p. 52.

HATLESS WOMEN IN CHURCHES

In this large, popular resort many holiday-makers laudably pay a visit to the centrally placed church during the course of their day's pleasure. On Sundays a large proportion of the congregation hears Mass before going down to the beach. As a result, the practice is growing of women being seen in church with their heads uncovered. Should the parish priest insist on what many look upon as an old-fashioned and unnecessary custom of having some form of head-covering (often a ludicrous and distracting wisp of handkerchief)? (A. B.)

REPLY

Canon 1262: Viri in ecclesia vel extra ecclesiam, dum sacris ritibus assistunt, nudo capite sint, nisi aliud ferant probati populorum mores aut pecularia rerum adiuncta; mulieres autem, capite cooperto et modeste vestitae, maxime cum ad mensam Dominicam accedunt.

Answering a similar question a few years ago¹ we agreed with the opinion of Gasparri and Cappello that the law of canon 1262 about head dress was binding only *sub levi* even when women received Holy Communion. With all the more reason is it to be considered of light obligation when women are assisting at Mass without communicating, or making a visit to the church. Some may think that, in the case of a short visit, the obligation is so slight as to be non-existent: *de minimis non curat lex*. Having regard, however, to the plain directions of the canon, which is itself a reflection of the Apostolic injunction in 1 Cor. xi, 13, we are loth to say that the rule as such is not binding on the occasion of short visits. It is a question of a custom and convention, if not a law, regulating one's appearance in the house of God, and for this reason should be respected.

This does not mean that the rector of the church must enforce its observance in season and out of season. It is a positive law which ceases like any other for a proportionate reason: far

¹ THE CLERGY REVIEW, 1942, XXII, p. 40.

better for women to make a visit hatless than to make no visit at all. It is a positive law which binds only *sub levi*: for the rector of the church to make a special point of enforcing it, whilst perhaps leaving far graver matters unreproved, would be pharisaical and against the spirit of the gospel. It is a positive law which, like any other, is subject to a customary interpretation, as the canon notes regarding male head dress: it seems to us that custom is tolerating its nonobservance in given circumstances, as for example in those mentioned by our correspondent, and that the custom will eventually have the effect of abolishing the law in these circumstances. The part of the canon dealing with immodest dress has been enforced by the legislator,¹ but we do not know of anything similar about women's head dress. We think, therefore, failing stricter directions from the local Ordinary, that the rector of the church should never reprove an individual for appearing hatless in church, but that he should tell the faithful in general now and then what the law is.

MOTIVES OF THE EUCHARISTIC FAST

In explaining the new rules to the faithful the question has arisen about the reasons or motives of this law. Is the stress to be placed on the reverence due to the Body of Christ, or rather on the necessity of self-denial and mortification? (F.)

REPLY

The teaching of St Thomas in *Summa Theologica*, III, 80, 8, is still the best traditional explanation of the motives of this law: "Primo quidem, sicut Augustinus dicit, in honorem huius sacramenti: ut scilicet in os hominis intret nondum aliquo cibo vel potu infectum. Secundo, propter significationem: ut scilicet detur intelligi quod Christus, qui est res huius sacramenti, et caritas eius, debet primo fundari in cordibus nostris; secundum illud Matth. vi: Primo quaerite regnum Dei. Tertio propter periculum vomitus et ebrietatis, quae quandoque contingunt ex

¹ 12 January 1930; THE CLERGY REVIEW, 1938, XV, p. 545.

hoc quod homines inordinate cibis utuntur: sicut et Apostolus dicit, 1 Cor. xi." To these reasons is often added a symbolic one, the hunger we should have for the Body of Christ.

The penitential motive, though not excluded from the above considerations, necessarily becomes less prominent if 12 midnight is the reckoning of the *terminus a quo* of the fast, and the first two reasons given by St Thomas have a meaning only if the matter is regarded from the point of view of a new day beginning, as noted in the answer to the fifth objection: the beginning of a new day can be reckoned, indeed, in various ways, but the Roman reckoning is from 12 midnight. With the introduction, first by indults and now by a general relaxation, of a *terminus a quo* reckoned not from midnight but from the time of receiving Holy Communion, the reverential motive still remains, except for invalids, in the prohibition of food and drink for a certain previous period of time. But the notion of priority in the day's nourishment has begun to disappear for the large number of people who may benefit by the new rules, and the penitential motive is proportionately to be stressed, as we read in the words of the Holy Father towards the end of the Constitution *Christus Dominus*¹ which underline the penitential value of the Eucharistic fast and urge us all to compensate for the relaxations by other good works and penitential practices, being mindful that the Holy Eucharist is a memorial of our Lord's passion.

E. J. M.

BOOK REVIEWS

The European Mind, 1680-1715. A Study of Contrast and Change.

By Paul Hazard. (Hollis & Carter. 35s. net.)

"THERE is a European atmosphere," said Sorel, "the same ideas are spread everywhere; they are all French and find by nature in France their most perfect expression"; and somebody else has made the like modest claim by affirming that Europe never understands anything

¹ Dr Bride in *L'Ami du Clergé*, 1953, p. 211, rightly notes: "c'est un aspect déjà un peu nouveau".

until a Frenchman explains it. Accordingly, we have here a brilliant translation of a brilliant book, the late Paul Hazard's *La Crise de la Conscience Européenne* (1935). M. Hazard, an Academician, who died some years ago, was well known as joint author with J. Bédier of a History of French Literature and for Eighteenth Century Studies still awaiting translation into English.

The purpose of the present work is to take readers across the bridge from the established ideas of the Grand Siècle to the familiar ferment of the Age of Reason. "One day," says Hazard, "the French people, almost to a man, were thinking like Bossuet. The day after, they were thinking like Voltaire." The change amounts to an intellectual revolution, if we grant his postulate, and this vivid and entertaining survey does much to explore and explain it.

Many, but not all, aspects of those thirty-five years are examined: the new curiosity about the world beyond Europe and the oceans; the battle of Ancients and Moderns; the new contribution of England, Germany, and particularly Holland, with five centres of book-production; the tremendous changes wrought, after the Revocation of the Edict of Nantes, by the Huguenots of the Dispersion and their literary and political siege of the French Monarchy and the French Church. Chapters on Rationalism and Deism, dissertations on Hobbes and Toland, Locke and Leibniz, Pierre Bayle and Richard Simon. Then the English Augustans; samples from the innumerable novels, French and English, of the period; tales of marvels and adventure; a disquisition on that new phenomenon, the opera; and another on national and popular influences. Finally, the new apologetic that appealed once again to the heart, Fénelon, and Quietism. The author's conclusion is that the whole complex movement amounted to a second Renaissance, but "a Renaissance sterner, more austere, and in a measure disillusioned, a Renaissance without Rabelais, without a smile". There are, however, a great many smiles for the reader who is borne swiftly through the immense panorama; for, while the knowledge is immense, the wit and sparkle are un-failing and the rapid, almost breathless, narrative has an extraordinary air of spontaneous gaiety and humour. One is carried along so blithely that one does not immediately realize that the bridge from 1680 to 1715 is rather short, that a good deal of selection has been practised, that the scales have been weighted. The division, in effect, is between "*religionnaires*" and rationalists and no doubts need be entertained as to the author's preference. While there is an admirable explanation of the differences between the literature based on Cartesian rationalism and the literature based on Newtonian empiricism, and some very good pages on John Locke and on

Alexander Pope, the author's favourites for the purposes of the argument are Pierre Bayle and Richard Simon, each of whom gets a whole section to himself, Saint-Évremond, who held firmly that the French and English ought to get on well together by reason of their complementary gifts, and Fontenelle, whose mind had the cold glitter of a surgeon's scalpel. There is a good deal also about those two disruptive forces, Jurieu, the most furious of the exiled Huguenots, and Toland, the most rabid of the English atheists. Bossuet and Fénelon come in, perforce, as eminent men of letters; though Bossuet is deftly presented as a monument used as a target by sharpshooters, while Fénelon is neatly disparaged as the dupe of Madame Guyon. But of some famous men of the period there is little or nothing: Baluze, Ducange, Mabillon, Massillon and Montfaucon are barely named; Claude Fleury and Ellies Dupin get a few words; Bourdaloue, Fléchier, Le Nain de Tillemont, Martène and Ruinart are not mentioned—as if learning does not count. Two very important topics are excluded by the terminal date, 1715: Freemasonry and Anglo-mania, and there is not enough about the later Jansenism which, after *Unigenitus*, was as much a frame of mind as a doctrine.

Again, it is a truism that the characteristics of almost any given period can be found both before and after, and it is so here. The undercurrents of criticism, scepticism and mockery which eroded the imposing edifice of Louis XIV and Madame de Maintenon began to flow during the Fronde and were running strongly during the Regency; they were not confined to little more than one generation.

It is impossible to leave this work without paying tribute to the masterly translation made by Mr. J. Lewis May. To say that it is in limpid, balanced, idiomatic English is to acknowledge only a small part of its merit. It has the very quality of the original, the ease, the fluency, the light and shade, the perfect conversational tone, the *mot juste* in every phrase. Moreover—and this is important in a book of this kind—all extracts from English writers are given in the *ipsissima verba* of the respective authors. Reviewers do not, as a rule, feel indebted to translators; but here an exacting task has been wisely entrusted to a man of letters with a command of both languages and of the subject matter of the book.

Sigrid Undset: A Study in Christian Realism. By A. H. Winsnes.
Translated by P. G. Foote. (Sheed & Ward. 15s.)

THIS careful and sympathetic biography of the Norwegian novelist was completed a few months before her death in 1949 and we are

told that she approved of it as mainly correct and expressed her delight at being given "a place in the Christian Renaissance movement". Allowing for the help given by an excellent translation, one would say that she had won it long since. Born in 1882, brought up in a "progressive" and "Liberal" circle—her father was an archaeologist who had known Schliemann, her mother an attractive blue-stocking who eventually became a Catholic—Sigrid early became aware that she would never be satisfied with Scandinavian ideals. As a girl she had been repelled by what she had read of Luther and, once introduced to English literature by Brandes' book on Shakespeare, she plunged eagerly into Chaucer, the Elizabethans, Shelley, Keats, Dickens and G. K. Chesterton. A rapidly widening acquaintance with European culture soon convinced her of the superficiality of agnosticism and materialism and of what she described as modern evolutionary mythology. Her own marriage, which, owing largely to her growing preoccupation with religion, was not very successful, deepened her conviction that all talk about the equality of man and woman was nonsense and that the family and the home, in which the Christian virtues had primary place, was the real basis of civilization, and so it came to pass that Christianity gradually revealed itself to her as the confirmation of all that she had already arrived at by her own thought and experience. She even used the homely but striking image: "poured out of the form of the Roman Church, the whole of Christianity has the effect on me of a burst omelette". Before she was forty she had become a convert.

One of the products of her study of the Middle Ages, undertaken for the purposes of her novels, was her discovery of St Olav and of the fact that when her countrymen sailed their merchandise to London, St Olav's was their church there; another was her intense admiration for Sir Thomas More so brilliantly explained by the late R. W. Chambers. Thereafter her novels became more explicitly apologetic and her endeavour was to bring back her countrymen to St Olav's faith.

Mr Winsnes gives a full and careful account of Sigrid Undset's most important novels. Twelve of them, ranging in date from 1920 to 1941, have been translated into English and this book is a very useful introduction to her work.

J. J. D.

Man and Society. By Rt. Rev. Bishop Francis J. Haas, Ph.D., D.D., LL.D. Pp. xxi + 554. (Appleton-Century-Crofts.)

THIS is a new and completely revised version of a college (i.e. University) text-book originally published by Dr Haas in 1930, and was the

fruit of eight years' teaching in Marquette University and at St Francis' Seminary, Milwaukee. Since that date Dr Haas has filled with distinction the position of Dean of the School of Social Science at Catholic University, Washington, and is now Bishop of Grand Rapids. The whole work is admirably arranged for the student, proceeding from first principles on human dignity and the balance of rights and duties to a consideration of family life, economic life, occupational life and political (including international) life. It is most thorough and applies the principles to the everyday details of life as it is in the U.S.A., with an occasional sidelong glance at similar situations in other countries. Nor is Bishop Haas sparing in his criticisms of the failures of the American system, particularly in regard to the standard of living of many wage-earners. He points out that at least a third, if not two-fifths, of the wage-earners in America receive less than is necessary for modest comfort, and finds this inexcusable in a country where there could be abundance for everybody. Of the system itself he remarks: "It is not pleasant to reflect, but it seems true that what is called the 'free enterprise' system seems to require the support that war gives it in the way of increasing purchasing power of wage-earners." He sees the workers as held in a vice between wages and prices, and his preoccupation is to find how the essential dignity of man can be protected.

Dr Haas pays special attention, and devotes two chapters, to the Industry Council Plan (the plan put forward by Pius XI in *Quadragesimo anno* and usually referred to in this country as Vocational Groups), and provides interesting examples of how certain trends already discernible in the U.S.A. could be encouraged to develop in that direction. But he sees no hope of this plan being realized in the near future. One of the chief reasons for this is that only 25 per cent of the workers are organized in Trade Unions, and he cannot allow representative status to workers' delegates on Industry Councils unless they speak for at least 75 per cent of their fellows.

On a number of thorny questions, much discussed among American Catholics, he takes up an uncompromising stand. Thus with regard to State ownership he makes the test for whether a productive process or service should remain in the private domain, or be taken over by the State, purely an economic one: "the scope of legitimate intervention is determined by the gauge of efficient and economical operation". Admittedly Dr Haas says that this is the test from "an economic standpoint", but he does not seem to give due weight to other values which might be involved and which might have greater weight than mere economic efficiency. Many would say that this latter is not necessarily a *sine qua non*. His yard-

stick for measuring the success of the Health Service in Britain is "what has been the effect of this programme on the quality of medical care?" Pointing out that in this field in the U.S.A. private initiative has failed miserably, he comes down fairly and squarely in favour of a Federal system of health insurance available to all. "That such use of State action in the field of health is necessary cannot be seriously questioned." It is obvious that Bishop Haas has not been taken in by the high-powered propaganda of the A.M.A. In general he favours a great number of social security measures, but adds the proviso that it is not suggested that such interventions are wise in themselves, but that they are necessary to meet conditions here and now, and which are likely to remain for some time in the future.

It may seem ungenerous in the face of the wealth of material provided by Bishop Haas to call attention to certain omissions. But there are several points which one would expect to find treated. The plans for reorganization remain at the level of the industry and never come down to the individual enterprise. One feels that if the question of human dignity is to be discussed fully, the work group must be considered. Dr Haas refers to the "isolated individual" as being the disease centre of modern industrial society, but his remedies go no further than "workers should be admitted to full-length membership on boards of directors", measures for monopoly control and the Industry Council Plan. Surely one should also envisage various means for the worker to have a sense of participation, and this involves a discussion of co-management and all the techniques of human relations in industry. Also greater consideration should be given to the member's role in his Trade Union, the question of the obligation of joining, the legitimacy or otherwise of the closed shop. Man seems to be treated far too much as economic man, and not sufficiently as man with needs which are emotional and psychological as well as material.

Apprentice and Apostle. Adapted from the French of the Rev. J. B. Jeco, C.J.M., by Bro. Lucian, M.A. Pp. vi + 99. (John S. Burns & Sons. 3s.)

IN the middle of April 1945 a young French Jocist called Marcel Callo died in the Nazi concentration camp of Mauthausen to which he had been condemned because, in the words of his indictment, "by his Catholic Action amongst his French companions during the period of compulsory labour he has acted in a manner injurious to the Nazi regime and to the salvation of the German people". He had been moved to Mauthausen from the prison camp of Gotha which

is in the diocese of Fulda. In 1952 the German Catholic Men's Association meeting at Fulda put their conference under his patronage, and later in the year a petition signed by 50,000 German Catholic men was presented to the Cardinal Archbishop of Rennes (Marcel Callo's home town) begging him to take the preliminary steps of investigation for the introduction of his Cause. This booklet is designed to introduce him to the English-speaking world, and it fulfils its purpose well. One reads of how Marcel Callo developed spiritually through his apostolate in the J.O.C. to his fellow workers, and how he was called to a greater mission field among the conscript French labour in Germany. The story is an inspiring one, though not spectacular. He did his duty in an heroic way, showing how an apostle of the twentieth century should live—and die. His life should be an inspiration and example to the Catholic working youth of today, in showing how the "little way" can be lived in the world of work. And his death? Preaching his panegyric Cardinal Roques said: "He has died the death of a martyr. He belongs without doubt to that host of Christians concerning whom Pius XII has said, 'All these victims, all these martyrs, we regard as one and the same with those of the early Church.'"

We are grateful to Brother Lucian for putting this French life in an English dress in a workmanlike translation. There are a few lapses. Surely the Jocists, on their way to meetings, did not stand in the train corridors with waiters' serviettes over their arms (p. 52), but with *serviettes* (i.e. brief-cases) under their arms. And Marcel's sister would not be a "clerkess" but a typist (p. 25).

Communism and Man. By F. J. Sheed. Pp. xii + 207. (Sheed & Ward. 3s. 6d.)

THIS cheap edition of Mr Sheed's work, first published in 1938, is to be welcomed, for in just under a hundred pages he provides the best discussion and Christian critique of Marxism on a popular level that exists in English. It is not another contribution to the unending symposium of "what Marx really meant", but a sober evaluation of what Marx said he meant. Despite the interpretations of the self-appointed exegetes, Engels, Lenin, Stalin, it is still Marx who has such an attraction for many modern minds. In the remainder of the book the Christian view of man and society is presented adequately and even profoundly, though with perhaps a little too much fear of the State.

J. F.

Directives Récentes de l'Eglise concernant l'exercice de la Médecine. Par R. Kothen. Pp. 136. (Office Général du Livre, 14 bis Rue Jean Ferrandi, Paris VI.)

THE documents reprinted in French in this useful collection date from the Instruction of the Holy Office on cremation, 19 June 1926, to the papal address to medical specialists, 26 April 1952. They are not given, either wholly or in part, in chronological order, but under the appropriate heading of the subject matter: the now famous papal address to midwives, 29 October 1951, is accordingly cited again and again throughout the collection. The advantage of this method is obvious, but we are not sure that a reprint of the whole series, each document complete in itself, would not be even more acceptable to readers: this is Fr Batzill's method in his collection of texts on the use of marriage. The book is only one of many similar collections issued under Dr Kothen's editorship, and deserves a wide circulation among medical men, for it is not a question of the Church intervening in medical problems but merely of reminding medical students of the moral law by which they, like all other men, are bound.

Dictionnaire Pratique de Liturgie Romaine. Sous La Direction de Robert Lesage. Pp. 1138. (Bonne Presse, Paris. Fr. 3400.)

WITH popular interest in liturgical matters growing daily amongst the faithful, a dictionary on these lines was to be expected. Though some will always prefer orderly treatises with a good index, there must be many whose taste is in the direction of alphabetical books of reference for practical purposes. The vast *Dictionnaire d'Archéologie Chrétienne et de Liturgie*, which is still progressing slowly and expensively towards a close, is disappointing except for matters of historical interest, and labours under the disadvantage of being written almost entirely by the late Dom Henri Leclercq, his alleged "grand nombre de collaborateurs" being only on the title page. Mgr Lesage, on the contrary, who is the M.C. of the Cardinal Archbishop of Paris, is concerned entirely with the liturgy in its practical present-day aspect, and his nine collaborators have an equal share in the book's composition. Each article is signed and frequent references occur to official liturgical sources and to modern writers.

An idea of its general usefulness may be gathered from such articles as *Préséance* with its useful tabulation, or *Rochet*, or *Couronnement de la Vierge*, which clarify matters not easily tracked down in manuals; or from its inclusion of specific liturgical texts such as *Humiliate Capita Vestra* which are equally elusive in the books. This

Dictionnaire is the only modern one of its kind and is a useful addition to any priest's library. Frequently, as in the information about the *conopaeum* or tabernacle veil, the reader will find everything relating to it well arranged and described; we notice with pleasure the acceptance of the practice of the newly married receiving the nuptial blessing within the sanctuary at the foot of the altar, because it is more in accordance with the rubric of the missal; and, for the most part, the views recorded on disputed points are all tenable even though one personally dissents.

It is no longer true, since the withdrawal of all the indulgences in 1950, that the Holy See looks with favour on devotion to the Eucharistic Heart of our Lord, and one would expect to find a reference to the 1947 directive of the Holy Office in the contribution on liturgical art. Sometimes, however, what appears to have been omitted is found in unexpected places: a reference, for example, to the sacerdotal power of confirming is given not under *Confirmation* but in the course of an article entitled *Enfant*.

Although this is a sizable volume in large octavo, it has not been possible for the contributors to deal fully with each point discussed; an excellent practice, however, of some of them is to refer the reader to periodicals such as *Ephemerides Liturgicae* for fuller information, and we hope this will be extended to all the articles in future editions; the dictionary will thus be of value not only to the parish priest and general reader but to all serious students of the subject.

Institutiones Theologiae Moralis: Génicot—Salsmans—A. Gortebecke, S.J. Vol. I, pp. 631; Vol. II, pp. 751. (L'Edition Universelle, 53 Rue Royale, Brussels. 425 fr. belges.)

ALWAYS eminently fitted for the theological student approaching the subject for the first time, by reason of its clarity, brevity and attractive print, Génicot's manual now appears with a new editor under the aegis of the Jesuit Fathers of the Louvain "Collegium Maximum". The variations from the previous edition, however, are not very considerable and are mainly concerned with the changes introduced into Canon Law by recent enactments of the Holy See, such as the Constitution *Sacramentum Ordinis* and the document elucidating the state of perfection: in all these points the book is a sure guide. On ethical problems some may be disappointed in finding, for example, nothing about leucotomy; and only a brief footnote is given on the lawfulness of using the period of low fertility in marriage. On the other hand, artificial fecundation is adequately explained with references to recent papal allocutions on the matter, and the difficult subject of impotence is discussed with more insight

and with more regard for recent Rotal decisions than one will usually find in manuals of this size. Rightly or wrongly Génicot had the reputation of always finding, if possible, a merciful and generous solution on doubtful issues, an outlook which we are glad to find is retained by his *continuator*. The work is now in its seventeenth edition and under such distinguished patronage is assured a still longer life.

Moral Theology of the "Confessions" of St Augustine. By J. P. Harvey, O.S.F.S. Pp. 168.

A Theological Interpretation of the Moral Play "Wisdom, Who is Christ".

By Rev. J. J. Molloy, O.P. Pp. 225. (Catholic University of America, Washington, D.C.)

THE necessity of choosing some new ground in preparing theses for University degrees has already produced many interesting studies, and amongst them the elucidation of some ancient text is a favourite. Composed approximately between 1460-63 *Wisdom*, which is better known to students of English than to theologians, has received somewhat ill-informed treatment at the hands of students unskilled in theology. Fr Molloy's commentary corrects these defects in the close analysis provided of the play section by section.

St Augustine's *Confessions* is, on the other hand, probably better known to the generality of educated Christians than any other patristic text, and although by this time there is hardly anything that has remained unsaid about it, Dr Harvey's study is welcome for its methodical analysis and arrangement of the matter: I, *God the Goal of Man*, and II, *The Way to God*, correspond to the arrangement of the first and second parts of St Thomas's *Summa*; III and IV deal with the obstacles and the remedies occurring along the way. It is rightly pointed out that the word *Confessions* means not only the acknowledgement of guilt but praise and thanksgiving as well, a double meaning which, if remembered, no doubt would have saved many from some disappointment in expecting to find in the book a lurid account of every sin in the decalogue. The author's comments are always interesting and his thesis will assist many to read St Augustine with greater understanding and profit.

The Sacred Canons. By John A. Abbo, J.C.D., and Jerome D. Hannan, J.C.D. Vol. I., pp. 871; Vol. II, pp. 936. (Herder, 53 Queen Square, London, W.C. Two volumes £7 2s. 6d.)

WE already have excellent modern manuals in English, the two volumes by Fr Woywod and the one volume *Canon Law* by Frs Bouscaren and Ellis. The new work by two distinguished American

canonists resembles that of Fr Woywod in its general plan, except that the marginal numerations are those of the canons, which are explained *seriatim*. Notwithstanding the regret expressed by the Apostolic Delegate, who writes a preface, that the authors have not given us the Latin text of each canon as well as a translation, the work is written entirely in English in order to meet the needs of the many religious who, not being priests, are not presumed to know Latin. We suspect that there are many priests, presumed to know Latin, who nevertheless prefer their canon law in English, and to them this new commentary can be confidently recommended.

In the points examined we have found that the writers fulfil their promise of including all the latest changes and interpretations which the Holy See provides with such profusion in these days. Apparent omissions are due to the circumstances of printing and not to any oversight on the part of the joint authors.

Of more importance, perhaps, is the soundness of interpretation here given, when the commentator has to rely on selecting from the views of his colleagues. The age of fourteen is rightly said to apply in the common law to both sexes in the matter of incurring censures, although some local bishops have in the past received directions from the Holy See sustaining the view that for females the age is twelve. The relative norm of determining the amount of food permitted at the subsidiary repasts on fasting days is mentioned as being taught by liberal authors; it could have been said that it is sanctioned by local Councils, as Malines V (1937), and that the commission appointed by the American bishops to examine the subject is in favour of the relative norm.

The price is discouraging for people living in England. On the other hand, the book is well produced, with a vast index; and, most important of all, the publishers assure us that the commentary will be kept up to date by the issue of supplements at nominal cost to purchasers of the first edition, instead of by the production of new editions. This is a valuable asset to bear in mind, and is a unique practice amongst publishers of manuals. Those who must have their canon law in English, and who do not already possess either Woywod or Bouscaren-Ellis, will find that this new commentary admirably meets their needs.

Marriage, Morals and Medical Ethics. By F. L. Good, M.D., and Rev. Otis Kelly, M.D. Pp. 202. (Clonmore & Reynolds. 12s. 6d.)

A COMBINED authorship of doctor and priest in publications of this kind is now quite common, and a safeguard for accuracy both from the theological and the medical standpoint. In this book, of American

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authorship, the writers are competent and the questions discussed are, for the most part, accurately presented. It weighs very heavily, however, on the side of the physician, and one would like rather more moral discussions than we are given. It is occasionally misleading, as when we are referred to canon 1033 for the statement that the laws of the Church place upon the pastor and confessor a grave obligation to see to it that persons contemplating matrimony are instructed, amongst other things, in the proper exercise of the sexual function. The canon contains nothing so explicit, and in fact other directions of the Church, as regards the confessor at least, expressly require him to have nothing to say on the subject. The lawfulness of using the period of low fertility in marriage is here established from *Casti Connubii*, a doubtful proof. Pius XII, however, has explicitly sanctioned the common teaching in an address which was given too late for inclusion in this book. On the whole the work is good from the medical aspect but less satisfactory in its theological teaching, and we much prefer the handbooks written by another American priest, a namesake of one of the authors, Gerard Kelly, S.J.

Cahiers de la Roseaie. I. Le Seigneur Passe dans son Peuple. Pp. 139. (Editions Lumen Vitae, Bruxelles. 36 francs belges.)

HAVING chiefly in view the development of a true religious outlook in the adolescent, this first volume of a new series of booklets expounds the Paschal mysteries by bringing to an appreciation of the liturgy both mental enlightenment and spiritual aspiration. Four writers contribute to the volume, which is due to the initiative of Father P. G. Delcuve, S.J., and of their essays we think the most striking is the first by R. Poelman, a study of the Scriptures, both of the Old and New Testaments, showing that the pasch of the first prepared the way for that of the second. There can be no question that a due understanding of the liturgy presupposes a knowledge of the Scriptures, and popular works of this kind, sympathetically presented and developed, will go a long way in attaining this end. Further projected volumes of the same series include Confirmation and Penance.

Secular Institutes. A Symposium on the modern Lay Community. Pp. 131. (Blackfriars Publications. Paper cover, 6s.)

WHEN the Constitution *Provida Mater* and other Roman documents relating to Secular Institutes first appeared there was an immediate demand for English versions, since the newly defined state of perfection made an appeal chiefly to persons lacking a knowledge of Latin.

Translations eventually appeared in periodicals, including *The Life of the Spirit*, and we may suppose that the scheme so highly favoured by the Holy See being now safely launched, it is unlikely that any fresh documents will be published. It was an admirable idea at this stage to produce within one cover every document of any importance, together with various commentaries upon them, in order to provide secure guidance and give accurate information to the faithful in general.

In this country *The Grail* was in the position of a Secular Institute long before the Holy See took any steps about the matter, and we are given, in the excellent bibliography, some references to this movement. Details are also provided about a number of other bodies, flourishing chiefly abroad, which have successfully reduced to actuality the papal directives, and we may expect some of them to take root in this country. For anyone interested, whether priest or layman, this collection of documents will be of great value. There exists something similar in Latin published by the Roman *Commentarium pro Religiosis* last year, but what was urgently needed was an English publication, and the one we now have supplies this need.

The Good Confessor. By Gerald Kelly, S.J. Pp. 88. (Clonmore & Reynolds. Paper covers. 5s.)

THE author, a prominent American theologian whose handbooks on medico-ethical problems are of the highest value, leaves his chair of moral theology, so to speak, for that of a retreat father speaking chiefly to his younger brethren. There are many questions, usually discussed in a chapter or two by those writing books on the priest's spiritual life and work, which cannot easily be dealt with by the moral professor: matters such as gaining the confidence of penitents, or the prudent way of dealing with some problem already solved wrongly by a previous confessor. Father Kelly writes most admirably and attractively on all such topics, and far from finding some point on which to dissent (a reviewer's favourite method of proving that he has read at least part of the book) we are in complete and one might even say enthusiastic agreement with everything he has written, whether it be the positive guidance he suggests, or the list of things to be avoided which he gives in an excellent chapter entitled *Don'ts*. We think also, with the greatest respect, that the older clergy will equally benefit by pondering the advice here given: it will revive the enthusiasm of youth, remove the staleness which sometimes sets in through what Father Faber called "weariness in well-doing", and remind them pleasantly of the moral and canonical principles on which the practice of the confessional is based. It is a

book designed for clerical consumption, though there is no reason why the laity also should not profit by reading it; we hope that the publishers' venture in presenting it for the clergy of this country may perhaps justify the issue of the same author's medico-ethical handbooks.

The Catholic Book of Marriage. By P. C. M. Kelly, C.S.C. Pp. 300. (Longmans. 6s.)

THOUGH printed in England and with an English *Imprimatur*, intrinsic evidence seems to proclaim this excellent work to be of American origin, for the text of the marriage rite, wherever it varies from the Roman Ritual, is that authorized in America. In our English rite, obligatory from centuries of use and from its inclusion in our *Ordo Administrandi*, there are some variations, and it is a pity that the text to which we are accustomed was not printed in the English edition. But this is the only little criticism we have to make. In all other respects the book is most acceptable, both for its strong liturgical interest, and for the chapters of wise advice offered to the newly married. Future editions will contain, no doubt, the formula authorized in the 1952 typical edition of the Roman Ritual for use at wedding anniversaries.

VOX L.P. GRAMOPHONE RECORDS

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THE very competent compilers of *The Record Guide*, Edward Sackville-West and Desmond Shawe-Taylor, had to lament the fact that in 1950 no recordings of the D major or of the C major Beethoven Masses were obtainable, and they rightly described this as a deplorable blank. Happily the blank is now filled by the newly arrived "Vox Productions", a Company whose first release contains a number of discs of Catholic church music by the classical composers. There are no competitors with which to compare the Klemperer interpretation of Beethoven's majestic choral work, and we can only give our impression that both in execution and in recording the issue is on the whole very satisfactory, containing many thrilling passages

from the soloists, and giving for the most part a nice balance between orchestra and voices. The least successful, perhaps, among the soloists is the contralto in the *Benedictus*, but the beauty of this section with the solo violin remains, and the impression of the whole Mass is one of almost overwhelming splendour.

The generation of musical church-goers whose recollection can stretch back to the days before the reforms of Pius X, when the Masses by the great classical composers were heard as a matter of course on Sundays in all the important churches of our larger cities, will listen with nostalgia to the recordings on these discs. It may be doubted, even in those days, however, whether Beethoven's D major composition was ever sung at Mass in this country, but the other two by Haydn and Schubert certainly were performed in churches such as the London Oratory, to the accompaniment on the greater feasts of a full orchestra, and one had to arrive early to get a seat. Both Masses have the same choir and orchestra as in the Beethoven Mass, but not the same soloists and conductors. In all the Masses by Haydn, Mozart and Schubert the height of emotional feeling is usually reached at the *Et incarnatus est*, and notably in this movement of Schubert's E flat Mass, promised in a forthcoming Vox release. The effect of these Masses is, if you like, dramatic and theatrical, and it is sometimes unduly accentuated by an operatic soloist, as we think has happened in the *Miserere* of the Beethoven *Agnus Dei*. But though many of us loyally allege the superiority of plainsong in church for all purposes and at all times and seasons, there is nothing to stop our enjoyment of Beethoven and others from an armchair, and we are grateful to the recording companies who make this possible.

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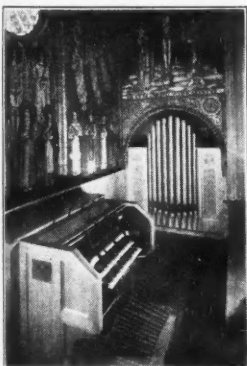


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